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The Fundamentals

A Testimony to the Truth

"*To the Law and to the Testimony*"
Isaiah 8:20

Volume VII

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FOREWORD

With glad thanksgiving to God we send the seventh volume of "THE FUNDAMENTALS" to English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday School superintendents, religious lay workers, and editors of religious publications, throughout the earth. Like its precedessors, this volume goes out with the prayer that, by the blessing of the Lord, the carefully and prayerfully selected articles which it contains may strengthen earnest believers, may warn and re-establish in the truth those who are wavering in their faith, and lead unrepentant sinners to conviction of sin and to faith in the Lord Jesus Christ.

The Lord has blessed abundantly the former volumes of "THE FUNDAMENTALS", and thousands of earnest letters from Christian men and women in almost every land bear witness to the fact that He is using the consecrated efforts of His servants to the advancement of His cause and to His glory. The Circle of Prayer has again grown in numbers since we sent out the sixth volume; and the work of "THE FUNDAMENTALS," and of the Committee to which the two Christian laymen have entrusted the editing and publishing of these books, and the two Christian laymen themselves, are remembered daily by the faithful members of this Circle of Prayer before the throne of grace. May many others also join this Circle of Prayer, and unite with its present members in earnest supplication that the truth may "run and be glorified" and the needed world-wide revival of true religion may come.

We ask all the friends of "THE FUNDAMENTALS" for special prayer that He who answers prayer may continue to lead and guide in the undertaking, so that the good will even of its enemies and unfriendly critics be gained and that lasting results may be accomplished to the glory of God and the salvation of men.

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THE FUNDAMENTALS

VOLUME VII

CHAPTER I

THE PASSING OF EVOLUTION

BY PROFESSOR GEORGE FREDERICK WRIGHT, D. D., LL. D.,
OBERLIN COLLEGE, OBERLIN, OHIO

The word evolution is in itself innocent enough, and has a large range of legitimate use. The Bible, indeed, teaches a system of evolution. The world was not made in an instant, or even in one day (whatever period day may signify) but in six days. Throughout the whole process there was an orderly progress from lower to higher forms of matter and life. In short there is an established *order* in all the Creator's work. Even the Kingdom of Heaven is like a grain of mustard seed which being planted grew from the smallest beginnings to be a tree in which the fowls of heaven could take refuge. So everywhere there is "first the blade, then the ear, then the full corn in the ear."

But recently the word has come into much deserved disrepute by the injection into it of erroneous and harmful theological and philosophical implications. The widely current doctrine of evolution which we are now compelled to combat is one which practically eliminates God from the whole creative process and relegates mankind to the tender mercies of a mechanical universe the wheels of whose machinery are left to move on without any immediate Divine direction.

This doctrine of evolution received such an impulse from Darwinism and has been so often confounded with it that it is important at the outset to discriminate the two. Darwinism was not, in the mind of its author, a theory of universal evolu-

tion, and Darwin rarely used the word. The title of Darwin's great work was, "The Origin of Species by Means of Natural Selection." The problem which he set out to solve touched but a small part of the field of evolution. His proposition was simply that species may reasonably be supposed to be nothing more than enlarged or accentuated varieties, which all admit are descendants from a common ancestry. For example, there are a great many varieties of oak trees. But it is supposed by all botanists that these have originated from a common ancestor. Some chestnut trees, however, differ less from some oak trees than the extreme varieties of both do from each other. Nevertheless, the oak and the chestnut are reckoned not as varieties, but as different species. But the dividing line between them is so uncertain that it is impossible to define it in language; hence, some botanists have set up an independent species between the two, which they call "chestnut oak."

WHAT IS A "SPECIES"?

This, however, is but a single illustration of the great difficulty which scientific men have had in getting a satisfactory definition of species. That most generally accepted is "a collection of individual plants and animals which resemble each other so closely that they can *reasonably be supposed* to have descended from a common ancestor." It is easy to see, however, that this definition begs the whole question at issue. For we have no certain means of knowing how widely the progeny may in some cases differ from the parent; and we do not know but that resemblances may result from the action of other causes than that of parental connection. The definition is far from being one that would be accepted in the exact sciences.

It may be "reasonably supposed" that such small differences as separate species have resulted through variations of individuals descended from a common ancestry, yet it is a long

leap to assert that, therefore, it may be reasonably supposed that all the differences between animals or between plants may have arisen in a similar manner.

A characteristic difference between the African elephant and the Indian elephant, for example, is that the African elephant has three toes on his hinder feet and the Indian has four. While, therefore, it may not be a great stretch of imagination to suppose that this difference has arisen by a natural process, without any outside intervention, it is an indefinitely larger stretch of the imagination to suppose that all the members of the general family to which they belong have originated in a like manner; for, this family, or order, includes not only the elephant, but the rhinoceros, hippopotamus, tapir, wild boar and horse.

But many of Darwin's followers and expounders have gone to extreme lengths in their assertions, and have announced far more astonishing conclusions than these. Not only do they assert, with a positiveness of which Darwin was never guilty, that species have had a common origin through natural causes, but that all organic beings had been equally independent of supernatural forces. It is a small thing that the two species of elephant should have descended from a common stock. Nothing will satisfy them but to assert that the elephant, the lion, the bear, the mouse, the kangaroo, the whale, the shark, the shad, birds of every description—indeed, all forms of animal life, including the oyster and the snail—have arisen by strictly natural processes from some minute speck of life, which originated in far distant time.

ORIGIN OF LIFE

It need not be said that such conclusions must rest upon very attenuated evidence, such as is not permitted to have weight in the ordinary affairs of life. But even this is only the beginning with thoroughgoing evolutionists. To be consistent they must not only have all species of animals or plants,

but all animals *and* plants descending from a common origin, which they assert to be an almost formless protoplasm, which is supposed to have appeared in the earliest geological ages. Nor does this by any means bring them to their final goal, for to carry out their theory they must leap to the conclusion that life itself has originated, spontaneously, by a natural process, from inorganic matter.

But of this they have confessedly no scientific proof. For, so far as is yet known, life springs only from antecedent life. The first chapter of Genesis, to which reference has already been made, furnishes as perfect a definition of plant life as has ever been given. Plant life, which is the earliest form of living matter, is described "as that which has seed in itself" and "yields seed after his kind." A half century ago the theory of spontaneous generation had many supporters. It was believed that minute forms of plant life had sprung up from certain conditions of inorganic matter without the intervention of seeds or spores. Bottles of water, which were supposed to have been shut off from all access of living germs, were found, after standing a sufficient length of time, to swarm with minute living organisms.

But experiments showed that germs must have been in the water before it was set aside. For, on subjecting it to a higher degree of temperature, so as apparently to kill the germs, no life was ever developed in it. All positive basis for bridging the chasm between living matter and lifeless matter has thus been removed from the realm of science.

THE MYSTERY OF FIRST BEGINNINGS

This brings us to the important conclusion that the origin of life, and we may add of variations, is to finite minds an insoluble problem; and so Darwin regarded it. At the very outset of his speculation, he rested on the supposition that the Creator in the beginning breathed the forces of life into several forms of plants and animals, and at the same time

endowed them with the marvelous capacity for variation which we know they possess.

This mysterious capacity for variation lies at the basis of his theory. If anything is to be *evolved* in an orderly manner from the resident forces of primordial matter it must first have been *involved* through the creative act of the Divine Being. But no one knows what causes variation in plants or animals. Like the wind it comes, but we know not whence it cometh or whither it goeth. Breeders and gardeners do not attempt to produce varieties directly. They simply observe the variations which occur, and select for propagation those which will best serve their purposes. They are well aware that variations which they perpetuate are not only mysterious in their origin, but superficial in their character.

In Darwinism the changing conditions of life, to which every individual is subjected, are made to take the place of the breeder and secure what is called natural selection. In this case, however, the peculiarities selected and preserved must always be positively advantageous to the life of the individuals preserved. But to be of advantage a variation must both be considerable in amount, and correlated to other variations so that they shall not be antagonistic to one another. For example, if a deer were born with the capability of growing antlers so large that they would be a decided advantage to him in his struggle for existence, he must at the same time have a neck strong enough to support its weight, and other portions of his frame capable of bearing the increased strain. Otherwise his antlers would be the ruin of all his hopes instead of an advantage. It is impossible to conceive of this *combination* of advantageous variations without bringing in the hand and the designing mind of the Original Creator.

Of this, as of every other variety of evolution, it can be truly said in the words of one of the most distinguished physicists, Clerk Maxwell: "I have examined all that have come within my reach, and have found that every one must have a

God to make it work." By no stretch of legitimate reasoning can Darwinism be made to exclude design. Indeed, if it should be proved that species have developed from others of a lower order, as varieties are supposed to have done, it would strengthen rather than weaken the standard argument from design.

But the proof of Darwinism even is by no means altogether convincing, and its votaries are split up into as many warring sects as are the theologians. New schools of evolutionists arise as rapidly as do new schools of Biblical critics. Strangely enough the "Neo Darwinians" go back to the theory of Lamarck that variations are the result of effort and use on the part of the animal; whereas Darwin denied the inheritance of acquired characteristics; while Weissmann goes to the extreme of holding that natural selection must be carried back to the ultimate atoms of primordial matter, where he would set up his competitive struggle for existence. Romanes and Gulick, however, insist that specific variations often occur from "segregation," entirely independent of natural selection.

Nor do the champions of evolution have a very exalted estimate of each other's opinions. In a letter to Sir Joseph Hooker in 1866, referring to Spencer, Darwin wrote: "I feel rather mean when I read him: I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior, even in the master art of wriggling, I feel aggrieved. If he had trained himself to observe more, even at the expense, by a law of balancement, of some loss of thinking power, he would have been a wonderful man." ("Life and Letters," Vol. ii., p. 239.)

To account for heredity, Darwin, in his theory of "pangenesis," suggested that infinitesimal "gemmules" were thrown off from every part of the body or plant, and that they had "a mutual affinity for each other leading to their aggregation either into buds or into the sexual elements." But when he

ventured the opinion that these were the same as Spencer's "vitalized molecules" in which dwelt an "intrinsic aptitude to aggregate into the forms" of the species, Spencer came out at once and said that it was no such thing. They were not at all alike. Darwin, in reply, said he was sorry for the mistake. But he had feared that as he did not know exactly what Spencer meant by his "vitalized molecules," a charge of plagiarism might be brought against him if he did not give Spencer due credit. But others seemed to find it as hard to understand what Darwin meant by his "gemmules" with their marvelous mutual "affinity" for each other, as he did what Spencer meant by "vitalized molecules." Bates wrote him that after reading the chapter twice he failed to understand it; and Sir H. Holland set it down as "very tough," while Hooker and Huxley thought the language was mere tautology, and both failed "to gain a distinct idea" from it. ("Letters of Darwin," Vol. ii., p. 262.)

Indeed, thoroughgoing evolution has no such universal acceptance as is frequently represented to be the case. Few naturalists are willing to project the theory beyond the narrow limits of their own province. Such naturalists as Asa Gray and Alfred Russel Wallace, who in a general way accepted the main propositions of Darwinism, both insisted that natural selection could attain its ends only as giving effect to the designs of the Creator. Agassiz, Owen, Mivart, Sir William Dawson, and Weissmann either rejected the hypothesis altogether or so modified it that it bore little resemblance to the original. Professor Shaler declared, shortly before his death, "that the Darwinian hypothesis is still unverified." Dr. Etheride of the British Museum says that "in all this great museum there is not a particle of evidence of transmutation of species." Professor Virchow of Berlin declared that "the attempt to find the transition from the animal to man has ended in total failure." The list could be extended indefinitely. Haeckel, indeed, had from his imagination supplied the miss-

ing link between man and the apes, calling it *Pithecanthropus.* While, a few years after, Du Bois discovered in recent volcanic deposits in Java a small incomplete skull in one place, and near by a diseased femur (thigh bone), and not far away two molar teeth. These were hailed as remains of the missing link, and it was forthwith dubbed *Pithecanthropus Erectus.* The skull was indeed small, being only two-thirds the size of that of the average man. But Professor Cope, one of our most competent comparative anatomists, concluded that as the "femur is that of a man, it is in no sense a connecting link." The erect form carries with it all the anatomical characteristics of a perfect man. ("Primary Factors," 1896, pt. 1, chap. vi.)

But the Darwinians themselves have made their full share of erroneous assumptions of facts, and of illogical conclusions. It will suffice for our present purpose to refer to a few of these.

Darwin himself made two great mistakes which in the eyes of discerning students vitiate his whole theory.

1. *As to Geological Time.* The establishment of Darwin's theory as he originally proposed it involved the existence of the earth in substantially its present condition for an indefinite, not to say infinite, period of time. In one of his calculations in the first edition of "Origin of Species," he arrived at the startling conclusion that 306,662,400 years is "a mere trifle" of geological time. It was not long, however, before his son, Sir George H. Darwin, demonstrated to the general satisfaction of physicists and astronomers that life could not have begun on earth more than 100 million years ago, and probably not more than 50 million; while Lord Kelvin would reduce the period to less than 30 million years, which Alfred Russel Wallace affirms is sufficient time for the deposition of all the geological strata. Evolutionists are now fighting hard and against great odds to be allowed 100 million years for the development of the present drama of life upon the earth.

The difference between 306,662,400 years, regarded as "a mere trifle," and 24,000,000, or even 100,000,000 years, as constituting the *whole sum,* is tremendous. For, it necessitates a rapidity in the development of species which must be regarded as by leaps and bounds, and so would well accord with the theory of creation by special Divine intervention.

If a critic of Darwinism had made so egregious an error as this which Darwin introduced into the very foundation of his theory, he would have been the subject of an immense amount of ridicule. The only excuse which Darwin could make was that at the time no one knew any better. But that excuse shows the folly of building such an enormous theory upon an unknown foundation.

2. *As to the Minuteness of Beneficial Variations.* The unlimited geological time required by Darwin's original theory is closely bound up with his view of the minuteness of the steps through which progress has been made. The words which he constantly uses when speaking of variations are "slight," "small," "extremely gradual," "insensible gradations." But early in the discussion it was shown by Mivart that "minute incipient variations in any special direction" would be valueless; since, to be of advantage in any case, they must be considerable in amount. And furthermore, in order to be of permanent advantage, a variation of one organ must be accompanied with numerous other variations in other parts of the organism.

The absurdity in supposing the acquisition of advantageous qualities by chance variations is shown in the pertinent illustration adduced by Herbert Spencer from the anatomy of the cat. To give the cat power of leaping to any advantageous height, there must be a simultaneous variation in all the bones, sinews, and muscles of the hinder extremities; and, at the same time, to save the cat from disaster when it descends from an elevation, there must be variation of a totally different character in all the bones and tendons and muscles of the fore

limbs. To learn the character of these changes, one has but to "contrast the markedly bent hind limbs of a cat with its almost straight fore limbs, or contrast the silence of the upward spring on to the table with the thud which the fore paws make as it jumps off the table." So numerous are the simultaneous changes necessary to secure any advantage here, that the probabilities against their arising fortuitously run up into billions, if not into infinity; so that they are outside of any rational recognition.

THE ORIGIN OF MAN

The failure of evolution to account for man is conspicuous. Early in the Darwinian discussion, Alfred Russel Wallace, Darwin's most distinguished co-worker, instanced various physical peculiarities in man which could not have originated through natural selection alone, but which necessitated the interference of a superior directing power.

Among these are (a) *the absence in man of any natural protective covering.* The nakedness of man which exposes him to the inclemency of the weather could never in itself have been an advantage which natural selection could take hold of. It could have been of use only when his intelligence was so developed that he could construct tools for skinning animals and for weaving and sewing garments. And that practically involves all essential human attributes.

(b) *The size of the human brain.* Man's brain is out of all proportion to the mental needs of the highest of the animal creation below him. Without man's intelligence such a brain would be an incumbrance rather than an advantage. The weight of the largest brain of a gorilla is considerably less than half that of the average man, and only one third that of the best developed of the human race.

(c) This increase in the size of the brain is connected also with *a number of other special adaptations of the bodily frame to the wants of the human mind.* For example, the thumb of

the hind limb of the ape becomes a big toe in man, which is a most important member for a being which would walk in an upright position, but a disadvantage to one who walks on all fours. The fore limbs of the ape are shortened into the arms of a man, thus adapting them to his upright position and to the various uses which are advantageous in that position. Furthermore, to make it possible to maintain the erect position of man there has to be a special construction of the ball and socket joints in the hip bones and in the adjustment of all the vertebra of the back and neck. All these would be disadvantageous to an ape-like creature devoid of man's intelligence.

(d) *Man's intellectual capacity* belongs to a different order from that of the lower animals. Naturalists do indeed classify men and apes together in the same genus anatomically. But to denote the human species they add the word "sapiens." That is, they must regard his intelligence as a specific characteristic. The lower animals do indeed have many common instincts with man, and in many cases their instincts are far superior to those of man. But in his reasoning powers man is apparently separated from the lower animals, one and all, by an impassable gulf.

Romanes, after collecting the manifestations of intelligent reasoning from every known species of the lower animals, found that they only equalled, altogether, the intelligence of a child 15 months old. He could find no such boundless outlook of intelligence in the lower animals as there is in man. As any one can see, it would be absurd to try to teach an elephant geology, an eagle astronomy, or a dog theology. *Yet there is no race of human beings but has capacity to comprehend these sciences.*

Again, man is sometimes, and not improperly, defined as a "tool using animal." *No animal ever uses, much less makes, a tool.* But the lowest races of men show great ingenuity in making tools, while even the rudest flint implement bears

indubitable evidence of a power to adapt means to ends which places its maker in a category by himself.

Again, man is sometimes, and properly, defined as a "fire using animal." *No animal ever makes a fire.* Monkeys do indeed gather round a fire when it is made. But the making of one is utterly beyond their capacity. Man, however, even in his lowest stages knows how to make fire at his will. So great is this accomplishment, that it is no wonder the Greeks looked upon it as a direct gift from heaven.

Again, man may properly be described as a "speaking animal." *No other animal uses articulate language.* But man not only uses it in speech but in writing. How absurd it would be to try to teach a learned pig to translate and understand the cuneiform inscriptions unearthed from the deserted mounds of Babylonia.

Finally, man may properly be described as a *"religious animal,"* but who would ever think of improving the nature of the lower animals by delivering sermons in their presence or distributing Bibles among them? Yet, the Bible—a Book composed of every species of literature, containing the highest flights of poetry and eloquence ever written, and presenting the sublimest conceptions of God and of the future life ever entertained—has been translated into every language under heaven, and has found in those languages the appropriate figures of speech for effectually presenting its ideas.

THE CUMULATIVE ARGUMENT

Now, all these peculiarities both in the body and the mind of man, to have been advantageous, must have taken place *simultaneously* and at the same time have been *considerable in amount.* To suppose all this to occur without the intervention of the Supreme Designing Mind is to commit logical "hara-kiri." Such chance combinations are beyond all possibility of rational belief.

It is fair to add, however, that Darwin never supposed

that man was descended from any species of existing apes; but he always spoke of our supposed ancestor as "ape-like," a form, from which the apes were supposed to have varied in one direction as far as man had in another. All efforts, however, to find traces of such connecting links as this theory supposes have failed. The Neanderthal skull was, according to Huxley, capacious enough to hold the brain of a philosopher. The *Pithecanthropus Erectus of Du Bois* had, as already remarked, the erect form of a man; in fact, was a man. The skeletons of prehistoric man so far as yet unearthed, differ no more from present races of men than existing races and individuals differ from each other.

In short, everything points to the unity of the human race, and to the fact that, while built on the general pattern of the higher animals associated with him in the later geological ages, he differs from them in so many all-important particulars, that it is necessary to suppose that he came into existence as the Bible represents, by the special creation of a single pair, from whom all the varieties of the race have sprung.

It is important to observe, furthermore, in this connection, that the progress of the human race has not been uniformly upward. In fact the *degeneration* of races has been more conspicuous than their advancement; while the advancement has chiefly been through the influence of outside forces. The early art of Babylonia and Egypt was better than the later. The religious conceptions of the first dynasties of Egypt were higher than those of the last. All the later forms of civilization shine principally by borrowed light. Our own age excels, indeed, in material advancement. But for art and literature we fall far below the past, and for our best religion we still go back to the Psalm Singers and Prophets of Judaea, and to the words of Him who spake "as never man spake." Democracy has no guides whom it dares trust implicitly. We have much reason to fear that those we are fol-

lowing are blind guides leading on to an end which it is not pleasant to contemplate, and from which we can be delivered only by the coming of the Son of Man.

CONCLUSION

The title of this paper is perhaps a misnomer. For, doubtless, the passing of the present phase of evolution is not final. Theories of evolution have chased each other off the field in rapid succession for thousands of years. Evolution is not a new thing in philosophy, and such is the frailty of human nature that it is not likely to disappear suddenly from among men. The craze of the last half century is little more than the recrudesence of a philosophy which has divided the opinion of men from the earliest ages. In both the Egyptian and the East Indian mythology, the world and all things in it were evolved from an egg; and so in the Polynesian myths. But the Polynesians had to have a bird to lay the egg, and the Egyptians and the Brahmans had to have some sort of a deity to create theirs. The Greek philosophers struggled with the problem without coming to any more satisfactory conclusion. Aniximander, like Professor Huxley, traced everything back to an "infinity" which gradually worked itself into a sort of pristine "mud" (something like Huxley's exploded "bathybius"), out of which everything else evolved; while Thales of Miletus tried to think of water as the mother of everything, and Aneximenes practically deified the air. Diogenes imagined a "mind stuff" (something like Weissmann's "biophores," Darwin's "gemmules possessed with affinity for each other," and Spencer's "vitalized molecules") which acted *as if* it had intelligence; while Heraclitus thought that fire was the only element pure enough to produce the soul of man. These speculations culminated in the great poem of Lucretius entitled, *De Rerum Natura,* written shortly before the beginning of the Christian era. His atomic theory was something like that which prevails at the present time among

physicists. Amid the unceasing motion of these atoms there somehow appeared, according to him, the orderly forms and the living processes of nature.

Modern evolutionary speculations have not made much real progress over those of the ancients. As already remarked, they are, in their bolder forms atheistic; while in their milder forms they are "deistic"—admitting, indeed, the agency of God at the beginning, but nowhere else. The attempt, however, to give the doctrine standing through Darwin's theory of the Origin of Species by Means of Natural Selection has not been successful; for at best, that theory can enlarge but little our comprehension of the adequacy of resident forces to produce and conserve variations of species, and cannot in the least degree banish the idea of design from the process.

It is, therefore, impossible to get any such proof of evolution as shall seriously modify our conception of Christianity. The mechanism of the universe is so complicated that no man can say that it is closed to Divine interference. Especially is this seen to be the case since we know that the *free will of man does pierce the joints of nature's harness and interfere with its order* to a limited extent. Man, by cultivation, makes fruits and flowers grow where otherwise weeds would cover the ground. Man makes ten thousand combinations of natural forces which would not occur without his agency. The regular course of nature is interfered with every time a savage chips a flint implement or builds a canoe, or by friction makes a fire. We cannot banish God from the universe without first stultifying ourselves and reducing man's free will to the level of a mere mechanical force. But man is more than that; and this everyone knows.

Furthermore, a great mistake is made when the dicta of specialists in scientific investigation are accepted in religious matters as of any particular value. Indeed, the concentration of specialists on narrow lines of investigation really unfits them for duly weighing religious evidence.

Spiritual things are not to be discovered by material instruments nor detected by the material senses. Physical science cannot penetrate to the *origin* of anything, but must content itself to deal with processes already begun. Profound mystery hangs over the birth of every human soul. Who can tell when it becomes a free personality, reflecting the image of its Creator? Is the soul, as well as the body, begotten by the parent? This question has divided theologians from the time of Augustine to the present day.

The worst foes of Christianity are not physicists but metaphysicians. Hume is more dangerous than Darwin; the agnosticism of Hamilton and Mansel is harder to meet than that of Tyndall and Huxley; the fatalism of the philosophers is more to be dreaded than the materialism of any scientific men. The sophistries of the Socratic philosophy touching the freedom of the will are more subtile than those of the Spencerian school. Christianity, being a religion of fact and history, is a free-born son in the family of the inductive sciences, and is not specially hampered by the paradoxes inevitably connected with all attempts to give expression to ultimate conceptions of truth. The field is now as free as it has ever been to those who are content to act upon such positive evidence of the truth of Christianity as the Creator has been pleased to afford them. The evidence for evolution, even in its milder form, does not begin to be as strong as that for the revelation of God in the Bible.

CHAPTER II

INSPIRATION

BY EVANGELIST L. W. MUNHALL, M. A., D. D.,
GERMANTOWN, PENNSYLVANIA,
AUTHOR OF "THE HIGHEST CRITICS VS. THE HIGHER CRITICS"

The Bible is inspired. It is therefore God's Word. This is fundamental to the Christian faith. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10: 17).

But, it is asked, What do you mean by inspiration? Because there are numerous theories of inspiration, this is a proper question. Also, it is well, before answering the question, to state some of these theories. First, "The thoughts of the penman were inspired." Second, "The thoughts were partially inspired." But they who hold to this view are very indefinite in their statements of the extent of this inspiration. Third, "There were different degrees of inspiration." The advocates of this view use the difference between "illumination" and inspiration to prove their theory. Fourth, "At one time the writers were inspired in the supervision of the work they did;" at another, "In the view they took of the work they were called upon to do;" and at another, "In directing the work." But in all these views the theorists are at sea, and leave all who trust to their pilotage at sea, as to the exact character and limitations of inspiration. Fifth, "Dynamic inspiration". But the efforts of those who hold to this view, to explain what they mean by the term are exceedingly vague and misty. But the popular and current theory now is that the "Concept" is inspired. But no one attempts to tell what the "Concept" is; indeed, I doubt if any one knows.

Also let this be said in this connection: Those who hold to any or all of the above named theories, in part or in whole, are

emphatic in declaring that the Bible is not verbally inspired. The noisy ones will say, "No scholar believes in verbal inspiration." In this they bear false witness. Another expression in common use among them is this: "Such belief drives men into infidelity." And yet no one of them ever knew of a case. This class, with as much care and evident satisfaction as an infidel, hunt out the apparent contradictions and errors in the authorized and revised versions, and exultingly declare: "Here is conclusive evidence that the Bible is not verbally inspired." Some of these gentlemen are dishonest because, First, they know that most of these apparent errors and contradictions were long ago satisfactorily answered, even to the silencing of infidel scoffers; and Second, they know that no one believes that the translations and revisions are inspired. The doctrine of verbal inspiration is simply this: The original writings, *ipsissima verba,* came through the penmen direct from God; and the critics are only throwing dust into the air when they rail against verbal inspiration and attempt to disprove it by pointing out the apparent errors and discrepancies of the authorized and revised texts.

The General Assembly of the Presbyterian Church, in 1893, by a unanimous vote made the following deliverance: "The Bible as we now have it in its various translations and revisions when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently, wholly without error."

We mean by Inspiration that the words composing the Bible are God-breathed. If they are not, then the Bible is not inspired at all, since it is composed only and solely of words.

"All Scripture is given by inspiration of God" (2 Tim. 3:16). The word rendered Scripture in this passage is *Graphe.* It means writing, anything written. The writing is composed of words. What else is this but verbal inspira-

tion; and they wrest the "Scriptures unto their own destruction", who teach otherwise.

Prof. A. A. Hodge says: "The line can never rationally be drawn between the thoughts and words of Scripture. . . . That we have an inspired Bible, and a verbally inspired one, we have the witness of God Himself."

Prof. Gaussen says: "The theory of a Divine Revelation, in which you would have the inspiration of thoughts, without the inspiration of the language, is so inevitably irrational that it cannot be sincere, and proves false even to those who propose it."

Canon Westcott says: "The slightest consideration will show that words are as essential to intellectual processes as they are to mutual intercourse. . . . Thoughts are wedded to words as necessarily as soul to body. Without it the mysteries unveiled before the eyes of the seer would be confused shadows; with it, they are made clear lessons for human life."

Dean Burgon, a man of vast learning, says: "You cannot dissect inspiration into substance and form. As for thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly put down."

This doctrine of the inspiration of Scripture, in all its elements and parts, has always been the doctrine of the Church. Dr. Westcott has proved this by a copious catena of quotations from Ante-Nicene Fathers in Appendix B to his "Introduction to the Study of the Gospels". He quotes Clemens Romanus as saying that the Scriptures are "the true utterances of the Holy Ghost".

Take a few quotations from the Fathers: 1. Justin, speaking of the words of Scripture, says: "We must not suppose that the language proceeds from the men that are inspired,

but from the Divine Word Himself, who moves them. Their work is to announce that which the Holy Spirit proposes to teach, through them, to those who wish to learn the true religion. The Divine power acts on men just as a plectrum on a harp or lyre." "The history Moses wrote was by the Divine Inspiration." And so, of all the Bible.

2. Irenaeus. "The writers spoke as acted on by the Spirit. All who foretold the Coming of Christ (Moses, David, Isaiah, etc.), received their inspiration from the Son, for how else could Scripture 'testify' of Him alone?" "Matthew might have written, 'The generation of Jesus was on this wise,' but the Holy Spirit, foreseeing the corruption of the truth, and fortifying us against deception, says, through Matthew, 'The generation of Jesus the Messiah was on this wise.'" "The writers are beyond all falsehood" i. e., they are inerrant.

3. Clement of Alexandria. The foundations of our faith rest on no insecure basis. We have received them through God Himself through the Scripture, not one jot or tittle of which shall pass away till all is accomplished, for the mouth of the Lord, the Holy Spirit, spoke it. He ceases to be a man who spurns the tradition of the Church, and turns aside to human opinions; for the Scriptures are truly holy, since they make us holy, God-like. Of these Holy Writings or Words, the Bible is composed. Paul calls them God-breathed. (2 Tim. 3:15, 16.) The Sacred Writings consist of these holy letters or syllables, since they are "God-breathed". Again, "The Jews and Christians agree as to the inspiration of the Holy Scriptures, but differ in interpretation. By our faith, we believe that every Scripture, since it is God-breathed, is profitable. If the words of the Lord are pure words, refined silver, tried seven times, and the Holy Spirit has, with all care, dictated them accurately, it was on this account the Saviour said that not one jot or tittle of them should pass away."

4. Origen. "It is the doctrine acknowledged by all Christians, and evidently preached in the churches, that the Holy Spirit, inspired the Saints, Prophets and Apostles, and was present in those of old time, as in those He inspired at the Coming of Christ; for Christ, the Word of God, was in Moses when he wrote, and in the Prophets, and by His Spirit He did speak to them all things. The records of the Gospels are the Oracles of the Lord, pure Oracles, purified as silver seven times tried. They are without error, since they were accurately written, by the co-operation of the Holy Spirit." "It is good to adhere to the words of Paul and the Apostles, as to God and our Lord Jesus Christ. There are many writings, but only one Book; four Evangelists, but only one Gospel. All the Sacred Writings breathe the same fullness. There is nothing, in the Law, the Prophets, the Gospel, the Apostles, that did not come from the fullness of God. Whoever has received these Scriptures as inspired by the Creator of the world, must expect to find in them all the difficulties which meet those who investigate the system of the universe. But God's hand is not destroyed by our ignorance on particular points. The divinity of the Scriptures remains undisturbed by our weakness. It is a point in the teaching of the Church, that the Scriptures were written by the Spirit of God, and on this the opinion of the whole Church is one. All things that are written are true. He who is a student of God's Oracles must place himself under the teaching of God." So much for this Father of "Biblical Criticism," mighty in the Church.

5. Augustine. The view of the Holy Scriptures held by Augustine was that held by Tertullian, Cyprian and all Fathers of the North African Church. No view of verbal inspiration could be more rigid. "The Scriptures are the letters of God, the voice of God, the writings of God." "The writers record the words of God. Christ spoke by Moses, for He was the Spirit of the Creator, and all the

prophecies are the voice of the Lord. From the Spirit came the gift of tongues. All Scripture is profitable since it is inspired of God. The Scriptures, whether in History, Prophecy, Psalms or Law, are of God. They cannot stand in part and fall in part. They are from God, who spake them all." "As it was not the Apostles who spoke, but the Spirit of the Father in them, so it is the Spirit that speaks in all Scriptures". "It avails nothing what I say, what he says, but what saith the Lord".

Prof. B. B. Warfield, of Princeton Theological Seminary, said in an article, on The Westminster Doctrine of Inspiration: "Doubtless enough has been said to show that the confession teaches precisely the doctrine which is taught in the private writings of the framers, which was also the General Protestant Doctrine of the time, and not of that time only or of the Protestants only; for despite the contrary assertion that has recently become tolerably current, essentially this doctrine of inspiration (verbal) has been the doctrine of the Church of all ages and of all names."

There is nothing truer in the world than that both the Jewish Church and the Christian Church believed the doctrine, because of their conception of the Holy Scriptures as the result of the *"Creative Breath of God,"* even as matter itself, the soul of man, and the world, were created by the same *"Breath of the Almighty"*—the very conception Paul had when he said, *"Every Scripture is God-breathed!"* The pervasive evidence of verbal inspiration stares one in the face at the opening of every page of the Bible. It is not a *"few texts"*, here and there, on which it depends, but it *"stands"* rooted in the whole body of the Word of God. He who knows what the Jews understood by the expression, "the Oracles of God", a divinely oracular Book, different from every other—a Book of God's own "Testimony"—will know that no other conception of its contents could prevail than this, that it was *"divinely inspired"*, having *"God"* as

its Author, and truth without error as its matter. The manner in which the *Old Testament* is quoted in the *New* is crowning demonstration of its verbal inspiration. That subjectless verb, *"saith"* (rendered, "It saith"), that nominative, the "Scripture saith", that personal subject, "He" ("He saith"), that identification of God with the "Scripture," ("the Scripture foreseeing," giving to it eyes, mouth and foreknowledge, as a living organism equal with God), that recognition of the human writer, as "Moses saith," "David saith," "Isaiah saith," is a divinely governed authorship; therefore it is all one to say, "Moses saith," "It saith," "the Scripture saith", "He saith", since in all it is *"God saith"*—all this proves the "high place," the estimate and conception which Christ, His Apostles, and the whole Jewish and Christian Church, had of the*"Scriptures",* and that they are a God-breathed, oracular Book, created by the *Breath* of God—a verbally inspired Book, whose *"words"* were the "Words of God", infallible, authoritative, final, the court of last appeal, the very "Utterance" and "Voice" "of God," who *spoke* in time past in the Prophets, and who has spoken to us in these last days in His Son—"words" commanded to be *written* in the days of Moses and commanded to be *written* in the Apostles' days —the Spirit promised "to guide," to permit no lapse of "remembrance," and to "reveal" the future.

Such form of citation, quotation, reference, and allusion to the Old Testament came from the conception of the Scriptures as the verbally inspired Book of God. It was by means of this specific and customary formula of quotation, Christ and His Apostles made known to the Church their exalted estimate of the *"Volume of the Book."* On this ground alone arose all the high attributes ascribed to it—its Divine origin, sanctity, sublimity, infallibility, authority and sufficiency for mankind. This uniform emphasis of the Scriptures as the product of the*"Breath* of *God,"* not mere "human literature," as the critics would have it, nor a "human element" uncon-

trolled by the Divine, nor the miserable excuse of "wordless thoughts", the thoughts "inspired", but the "words not"—is characteristic of the treatment the Old Testament Scriptures everywhere receive in the New Testament. On no other view than that of verbal inspiration could such a manner of quotation, whether strict or free, have arisen. It is as the *"Creation"* and the *"Oracles"* of God they are referred to. On this their authority, holiness, perfection and perpetuity rest. And as to the "authorship" of the "Books" of Scripture, the citation of different texts existing in different "Books", render the names of different human authors, as "Moses saith", "David saith", "Isaiah saith", *is* proof that the authors of the texts are the authors of the "Books" in which they are found, and which bear their name. Only "Higher Critics" could dispute this.

SOME PROOFS OF VERBAL INSPIRATION

The Bible plainly teaches that its words are inspired, and that it *is* the Word of God. Let us examine into this matter a little, by considering briefly three kinds of evidence, viz.:

First. Direct testimony.

Second. Inferential testimony.

Third. Resultant testimony.

FIRST. Let us note the Direct Testimony of the Bible to the fact of verbal inspiration.

"And Moses said unto the Lord, I am not eloquent [a man of words], neither heretofore nor since Thou hast spoken unto Thy servant: for I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? . . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak" (Ex. 4: 10-12). "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel" (Ex. 34:27). "And He said, Hear now My words: if there be a prophet among you, I the Lord will

make myself known unto him in a vision, and will speak unto him in a dream. . . . With him [Moses] will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Num. 12:6, 8). "Ye shall not add unto the word which I command you, neither shall ye diminish from it" (Deut. 4:2). "But the prophet which shall speak a word presumptuously in My name, which I have not commanded him to speak, . . . that prophet shall die" (Deut. 18:20).

In Mark 12:36, Jesus said: "David himself said in the Holy Spirit." If we turn to 2 Sam. 23:2, we will find what it was David said: "The Spirit of the Lord spake by me, and His word was upon my tongue."

Jeremiah said: "Ah! Lord God! behold I cannot speak, for I am a child. But the Lord saith unto me, Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth" (Jer. 1:6-9).

Balaam was compelled to speak against his will. He said: "Lo, I am come unto thee; have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." He did his very utmost to curse the Israelites, but as often as he tried it, he blessed them. Balak at last said, "Neither curse them at all, nor bless them at all." But Balaam answered, "Told not I thee, saying, All the Lord speaketh, that must I do" (Num. 22:38; 23:26).

In the five books of Moses, in the books called historical, and books included under the general title of the Psalms, such expressions as the following occur hundreds of times: "Thus saith the Lord;" "The Lord said;" "The Lord spake;" "The Lord hath spoken;" "The saying of the Lord;" and "The word of the Lord." There is no other thought expressed in

these books concerning inspiration than that the writers spoke and wrote the very words that God gave them.

Turning to the books called prophetical, we find Isaiah saying, "Hear the word of the Lord" (Isa. 1:10); and no fewer than twenty times does he explicitly declare that his writings are the "words of the Lord." Almost one hundred times does Jeremiah say, "The word of the Lord came unto me," or declare he was uttering the "words of the Lord," and the "word of the living God." Ezekiel says that his writings are the "words of God" quite sixty times. Here is a sample: "Son of man, all My words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God" (Ezek. 3:10-11). Daniel said, "And when I heard the voice of His words" (Dan. 10:9). Hosea said, "The word of the Lord" (Hosea 1:1). "The word of the Lord that came to Joel" (Joel 1:1). Amos said, "Hear the word of the Lord" (Amos 3:1). Obadiah said, "Thus saith the Lord God" (Oba. 1:1). "The word of the Lord came unto Jonah" (Jonah 1:1). "The word of the Lord that came to Micah" (Micah 1:1). Nahum said, "Thus saith the Lord" (Nah. 1:12). Habakkuk wrote, "The Lord answered me and said" (Hab. 2:2). "The word of the Lord which came to Zephaniah" (Zeph. 1:1). "Came the word of the Lord by Haggai the prophet" (Hag. 1:1). "Came the word of the Lord unto Zechariah" (Zech. 1:1). "The word of the Lord to Israel by Malachi" (Mal. 1:1). And in this last of the Old Testament books, is it twenty-four times said, "Thus saith the Lord."

The words Jesus Himself uttered were inspired. The words He spoke were not His own, but actually put into His mouth. In the most express manner it was foretold that Christ should thus speak, just as Moses spake. "A prophet shall the Lord your God raise up, *like unto me.* To Him ye shall hearken." Twice it is said, *"like unto me."* And how like to Moses, ex-

cept as the whole context shows, *"like unto"* him in *verbal inspiration?* To Moses God said: "I will be with thy mouth, and teach thee what to say. Thou shalt put words in Aaron's mouth, and I will be with thy mouth, and teach you what you shall say. And he shall be thy spokesman to the people. And he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Ex. 4:11-16). Therefore did Jesus, the Prophet, utter inspired words "like unto Moses." The very *words* He spoke God put into His mouth and on His tongue. Therefore did He say, assuring the Jews that Moses wrote of Him: "I have not spoken from Myself, but the Father who sent Me gave Me commandment what I should say and what I should speak. I speak therefore even as the Father said to Me, even so I speak" (John 12:49, 50). "I have given unto them the *words Thou gavest Me,* and they have received them" (John 17:8). "The Son can do nothing from Himself" (5:19). Since *Jesus Christ had to be divincly helped, "like unto Moses", the very words put into His mouth,* Himself *God's mouth,* and as God to the people, how should not the Evangelists and Apostles need the same Divine guidance and help to qualify them for their work, and guarantee its inerrant truthfulness and its Divine authority? If Moses and Isaiah, if Jesus Christ Himself, had to be divinely assisted, how should the narrators of New Testament history and oracles be exempted from the same Divine activity of the Spirit, all-controlling and guiding into the full truth? What are the words of Jesus to John, and to the Seven Churches of the Apocalypse, but the literal words of God dictated verbally by Jesus Christ?

Jesus said to the disciples, "And when they lead you to the judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13:11).

This same gift included all the disciples on the day of Pen-

tecost, for "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:1, 4). The multitude that heard "marveled, saying, Behold, are not all these which speak Galileans? And how hear we every man in our own language? . . . We do hear them speaking in our tongues the mighty works of God" (Acts 2:7, 11).

Paul says: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth" (1 Cor. 2:13). "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted it not as the word of men, but, as it is in truth, the word of God" (1 Thess. 2:13).

And so the Bible uniformly teaches the doctrine of verbal inspiration. It *is* the Word of God. This is the invariable testimony of the Book itself. It never, in a single instance, says that the thoughts of the writers were inspired; or, that these writers had a "Concept." The Scriptures are called "The oracles of God" (Rom. 3:2); "The Word of God" (Luke 8:11); "The Word of the Lord" (Acts 13:48); "The Word of life" (Phil. 2:16); "The Word of Christ" (Col. 3:16); "The Word of truth" (Eph. 1:13); "The Word of faith" (Rom. 10:8); and, by these and similar statements, do they declare, *more than two thousand times,* that the Bible is the Word of God—that the words are God-breathed, are inspired (theopneustos).

SECOND. What of the Inferential Testimony to the fact of verbal inspiration? I mean by Inferential Testimony that which is assumed by the Bible, and the natural implication belonging to many of its statements.

The Bible assumes to be from God in that it meets man face to face with drawn sword and says: "Thou shalt!" and "Thou shalt not!" and demands immediate, unconditional and irreversible surrender to the authority of heaven, and sub-

mission to all the laws and will of God, as made known in its pages. This of itself would not signify a great deal, though unique, were it not for the striking and significant results of such submission; but, the natural inference of such assumption is, that the words of demand and command are from God.

A great many statements of the Bible plainly indicate that the words are inspired. The following are a few instances: "Forever, O Lord, Thy Word is settled in heaven" (Psa. 119:89). This is characteristic of the entire Psalm. "The words of the Lord are pure words" (Psa. 12:6). "Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). "The Word of our God shall stand forever" (Isa. 40:8); and so on, almost *ad infinitum*. Everywhere in the sacred record you find this same suggestion of Divine authorship. Jesus and the Apostles always recognized it, and gave it prominence and emphasis. Its importance and value should not be underestimated.

THIRD. The Resultant Testimony. What of it? Paul tells us that "Every sacred writing" is "God-breathed." (*Pasa Graphe Theopneustos.*) "No prophecy ever came by the will of man; but men spake from God, being moved [*pheromenoi,* borne along] by the Holy Spirit" (2 Pet. 1:21). (This passage does not justify the so-called "mechanical theory of inspiration." Such theory is nowhere taught in the Scriptures. Indeed, the obvious fact that the individual characteristics of the writers were in no way changed or destroyed, disproves such theory.) It is said: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Elihu said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). Now, then, the very same Almighty power that gave life to Adam and Elihu, and which made the "Heavens . . . and

all the host of them," is, in some mysterious sense, in the words of the Sacred Record. Therefore are we told: "For the Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). What results will follow believing the Word and submission to its requirements?

1. It will impart spiritual life and save the soul. "Receive with meekness the implanted Word, which is able to save your souls" (James 1:21). "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" (1 Pet. 1:23). "Of His own will begat He us by the Word of truth" (James 1:18). Jesus said: "The words I have spoken unto you are spirit, and are life" (John 6:63).

As a good seed contains the germ of life, so that when cast into the soil of earth at the proper season, under the influence of sunshine and showers, it germinates and springs up to reproduce itself in kind; even so the words of the Bible, if received into the mind and heart to be believed and obeyed, germinate, and spiritual life is the result, reproducing its kind; and that believing soul is made partaker of the Divine nature. (2 Pet. 1:4.) "He is a new creature [creation]; the old things are passed away; behold, they are become new" (2 Cor. 5:17). The power and life of the Almighty lie hidden in the words of the Sacred Record; they are God-breathed; and that power and life will be manifest in the case of every one who will receive them with meekness to believe them and submit to their requirements. All the books men have written cannot do this.

2. It has cleansing power. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psa. 119:9). Jesus said: "Already ye are clean because of the Word which I have spoken unto you" (John

15:3). "That He might sanctify it, having cleansed it, by the washing of water with the Word" (Eph. 5:26).

3. By the Word we are kept from evil and the power of the evil one. The Psalmist said: "By the words of Thy lips I have kept me from the paths of the destroyer" (Psa. 17:4); and, "Thy Word have I hid in my heart, that I might not sin against Thee" (Psa. 119:11). Therefore, Jesus said: "I have given them Thy Word. . . . Sanctify them through [in] the truth. Thy Word is truth" (John 17:14, 17).

The voice said: "Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth: but the Word of our God shall stand forever" (Isa. 40:6, 8). "For we can do nothing against the truth, but for the truth" (2 Cor. 13:8).

This, then, is the sum of our contention: The Bible is made up of writings, and these are composed of words. The WORDS are inspired—God-breathed. Therefore is the Bible inspired—*is* God's Word.

This is plainly seen, first, in the uniform declaration of the Book. All the Old Testament Prophets, Jesus our Lord, and all the New Testament writers, bear the same testimony concerning this transcendentally important matter. Not a single word or thought to the contrary can anywhere be found in all their declarations. The attitude of Jesus toward the Old Testament and His utterances confirm beyond question our contention. He had the very same Old Testament we have today. He believed it to be the Word of God, and proclaimed it as such. He said, "One jot or one tittle shall in no wise pass from the laws, till all be fulfilled." In thwarting the tempter He said: "It is written! it is written! it is written!" In confounding the Jews, He said: "If ye believed Moses ye would believe Me; for he wrote of Me." He never criticised the Scriptures, but always appealed to them as His Father's words, authoritative and final.

Jesus is the life and the light of man. The same is true of the Scriptures. Jesus said: "The words that I speak unto you, they are spirit, and they are life." The Psalmist said, "Thy Word is a lamp unto my feet, and a light unto my path." In an inexplicable way Jesus is identified with the Word. "The Word was God. . . . and the Word became flesh." And when the victories of the Gospel shall have been finally accomplished, and Jesus shall assert His regal rights, His name is called, "The Word of God." (See Rev. 19:11, 13.)

Second. The Bible assumes to be God's Word by its imperious demands. Who but God has a right to require of men what the Bible does?

Third. The Bible has fulfilled all its claims and promises. The marvelous, far-reaching results of proclaiming and believing it, demonstrably prove its supernatural origin and character.

That there are difficulties, I well enough know. But many difficulties have disappeared as a result of patient, reverent, scholarly research; and without doubt others will soon go the same way. So, while I bid the scholars and reverent critics God-speed in their noble work, with the late learned Bishop Ryle I say: "Give me the plenary verbal theory with all its difficulties, rather than the doubt. I accept the difficulties, and humbly wait for their solution; but while I wait I am standing on a rock."

Let this, then, be our *attitude,* to tell it out to the wide world that the blessed Bible, the "Holy Scriptures" of both Testaments, are the product of the *"Breath of God,"* who made heaven and earth, and "breathed" into man His soul; the product of that Divine *"Breath"* that regenerates, that illuminates and sanctifies the soul; a *"God-breathed Scriptures",* whose "words" are the "words of God." Tell it to the Church in her seminaries, universities and colleges, from her pulpits, Sunday Schools and Bible classes, and sound it in every convention, conference and assembly that her concep-

tion and estimate of the Scriptures must be no lower and no less than were the high conception and estimate of the "Volume of the Book" by our Lord and His Apostles; that what they regarded as the *"Breath of God"*, she must so regard in opposition to every breath of man that dares to breathe otherwise. Say, with the immortal Athanasius, who knew how to read Greek better than the "drift of scholarly opinion" "in our time": "O my child, not only the ancient, but the new Scriptures are God-breathed, as Paul saith, 'Every Scripture is God-breathed' ". Say to the rising ministry, "Speak as the Oracles of God speak"—the words that "God hath spoken," the words that Christ has written. Be at least, as decent as Balaam! "Whatsoever He saith unto you, do;" and whatsoever He saith unto you, say. Tell it to every reader and hearer of the Word, that what "Moses saith" and "David saith" and "Isaiah, Peter, Paul, John and the Scripture, saith", is what *"God saith"*. Tell it to the dying saint, when his last pulse quivers at the wrist, and friends are weeping by his bed, and "Science" has exhausted in vain all her poor resources, that God, who breathed the Scriptures, "cannot lie", that Jesus is a Rock, and that the "firm Foundation" laid in the Word for his faith can never disappoint his trust. To every question of Exegesis or of Criticism, return the answer, "What saith the Scriptures"? "How readest thou?" "It is written!" And cease to deride the most sacred, age-established, and time-honored tradition the Apostolic Church has left us. With such an *attitude* as this, the days will revisit the Church, as once they were "in the beginning", and God, honored in His Word, will no longer restrain the Spirit, but open the windows of heaven, and pour upon her a blessing so great that there will not be room to receive it. God hasten the day!

CHAPTER III

THE TESTIMONY OF THE SCRIPTURES TO THEMSELVES

BY REV. GEORGE S. BISHOP, D. D.,
EAST ORANGE, NEW JERSEY

My subject is, The Testimony of the Scriptures to Themselves—their own self-evidence—the overpowering, unparticipated witness that they bring.

Permit me to expand this witness under the following heads:

1. *Immortality.*
2. *Authority.*
3. *Transcendent Doctrine.*
4. *Direct Assertion.*

1. IMMORTALITY—"I have written!" All other books die. Few old books survive, and fewer of those that survive have any influence. Most of the books we quote from have been written within the last three or even one hundred years.

But here is a Book whose antemundane voices had grown old, when voices spake in Eden. A Book which has survived not only with continued but increasing lustre, vitality, vivacity, popularity, rebound of influence. A Book which comes through all the shocks without a wrench, and all the furnaces of all the ages—like an iron safe—with every document in every pigeon-hole, without a warp upon it, or the smell of fire. Here is a Book of which it may be said, as of Immortal Christ Himself: "Thou hast the dew on Thy youth from the womb of the morning." A Book dating from days as ancient as those of the Ancient of Days, and which when all that makes up what we see and call the universe shall be dissolved, will still speak on in thunder-tones of majesty, and

whisper-tones of light, and music-tones of love, for it is wrapping in itself the everlasting past, and opening and expanding from itself the everlasting future; and, like an all-irradiating sun, will still roll on, while deathless ages roll, the one unchanging, unchangeable Revelation of God.

2. Immortality is on these pages, and AUTHORITY SETS HERE HER SEAL. This is the second point. A Standard.

Useless to talk about *no* standard. Nature points to one. Conscience cries out for one—conscience which, without a law, constantly wages the internal and excruciating war of accusing or else excusing itself.

There must be a Standard and an Inspired Standard—for *Inspiration is the Essence of Authority,* and authority is in proportion to inspiration—the more inspired the greater the authority—the less, the less. Even the rationalist Rothe, a most intense opponent, has admitted that *"that* in the Bible which is not the product of direct inspiration has no binding power."

Verbal and direct inspiration is, therefore, the "Thermopylae" of Biblical and Scriptural faith. No breath, no syllable; no syllable, no word; no word, no Book; no Book, no religion.

We hold, from first to last, that there can be no possible advance in Revelation—no new light. What was written at first, the same thing stands written today, and will stand forever. The emanation of the mind of God—it is complete, perfect. "Nothing can be put to it, nor anything taken from it"; its *ipse dixit* is peremptory, final. "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall *take away from the words* of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things which are written in this Book."

The Bible is the Word of God, and not simply CONTAINS IT. This is clear.

Because the Bible styles itself the Word of God. "The *Word of the Lord* is right," says the Psalmist. Again, "*Thy Word* is a lamp to my feet." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to *Thy Word*." "The grass withereth," says Isaiah, "the flower thereof fadeth, but *the Word of our God* shall stand forever."

Not only is the Bible called the Word of God, but it is distinguished from all other books by that very title. It is so distinguished in the 119th Psalm, and everywhere the contrast between it and every human book is deepened and sustained.

If we will not call the Bible the Word of God, then we cannot call it anything else. If we insist upon a description rigorously exact and unexposed to shafts of wanton criticism, then the Book remains anonymous. We cannot more consistently say, "Holy Scripture," because the crimes recorded on its pages are not holy; because expressions like "Curse God and die," and others from the lips of Satan and of wicked men, are unholy. The Bible, however, is "holy" because its aim and its methods are holy. The Bible, likewise, is the Word of God, because it comes from God; because its every word was penned by God; because it is the only exponent of God; the only rule of His procedure, and the Book by which we must at last be judged.

(1) The Bible is authority because in it, from cover to cover, *God is the Speaker*. Said a leader of our so-called orthodoxy to a crowded audience but a little while ago: "The Bible is true. Any man not a fool must believe what is true. What difference does it make who wrote it?" This difference, brethren; the *solemn bearing down of God on the soul!* My friend may tell me what is true; my wife may tell me what is true; but what they say is not solemn. Solemnity comes in when God looks into my face—God! and behind Him everlasting destiny—and talks with me about my soul. In the Bible God speaks, and God is listened to, and men are

born again by God's Word. "So then faith cometh by hearing, and hearing by the Word of God." It is God's Revelation that faith hears, and it is *on God revealed* that faith rests.

(2) The Bible is the Word of God. It comes to us *announced by miracles and heralded with fire.* Take the Old Testament—Mount Sinai; take the New Testament—Pentecost. Would God Himself stretch out His hand and write on tables in the giving, and send down tongues of fire for the proclamation of a Revelation, every particle and shred of which was not His own? In other words, would He work miracles and send down tongues of fire to signalize a work merely human, or even partly human and partly Divine? How unworthy of God, how impious, how utterly impossible the supposition!

(3) The Bible comes clothed with authority in the *high-handed and exalted terms of its address.* God in the Bible speaks out of a whirlwind and with the voice of Elias. What grander proof of literal inspiration can be than in the high-handed method and imperative tone of prophets and apostles which enabled them—poor men, obscure, and without an influence; fishermen, artisans, publicans, day-laborers—to brave and boldly teach the world from Pharaoh and from Nero down? Was this due to anything less than God speaking in them—to the overpowering impulse and seizure of God? Who can believe it? Who is not struck with the power and the wisdom of God? "His words were in my bones," cries one. "I could not stay. The lion hath roared, who will not fear; the Lord hath spoken, who can but prophesy?"

(4) The Bible is the optime of authority, because it is from first to last *a glorious projection on the widest scale of the decrees of God.* The sweep of the Bible is from the creation of angels to a new heaven and new earth, across a lake of fire. What a field for events! What an expanse

beyond the sweep or even reach of human fore-thought, criticism, or co-operation! What a labyrinth upon whose least and minutest turning hangs entire redemption, since a chain is never stronger than its smallest link! Who then will dare to speak till God has spoken? "I will declare the decree!" That pushes everything aside—that makes the declaration an extension, so to say, of the Declarer. "I will declare the decree!" When we consider that the Bible is an exact projection of the decrees of God into the future, this argument is seen to lift, indeed, to a climax; and, in fact, it does reach to the very crux of controversy; for the hardest thing for us to believe about God is to believe that He exactly, absolutely knows, because He has ordained, the future. Every attribute of God is easier to grasp than that of an infallible Omniscience. "I will declare the decree," therefore, calls for direct inspiration.

(5) The Bible is the optime of authority, because *the hooks at the end of the chain prove the dictated inspiration of its every link.* Compare the fall in Genesis—one link—with the resurrection in the Apocalypse—the other. Compare the old creation in the first chapters of the Old Testament with the new creation in the last chapters of the New. "We open the first pages of the Bible," says Vallotton, "and we find there the recital of the creation of the world by the Word of God—of the fall of man, of his exile far from God, far from Paradise, and far from the tree of life. We open the last pages of the last of the 66 books dating 4,000 years later. God is still speaking. He is still creating. He creates a new heaven and a new earth. Man is found there recovered. He is restored to communion with God. He dwells again in Paradise, beneath the shadow of the tree of life. Who is not struck by the strange correspondence of this end with that beginning? Is not the one the prologue, the other the epilogue of a drama as vast as unique?"

(6) Another argument for the supreme authority of Scripture is the *character of the investigation challenged* for the Word of God. The Bible courts the closest scrutiny. Its open pages blaze the legend, "Search the Scriptures!" *Ereunao*—"Search." It is a sportsman's term, and borrowed from the chase. "Trace out," "track out"—follow the word in all its usages and windings. Scent it out to its remotest meanings, as a dog the hare. "They searched," again says St. Luke, in the Acts, of the Bereans. There it is another word, *anakrino*—"they divided up," analyzed, sifted, pulverized, as in a mortar—to the last thought.

What a solemn challenge is this! What book but a Divine Book would dare speak such a challenge? If a book has been written by man, it is at the mercy of men. Men can go through it, riddle it, sift it, and leave it behind them, worn out. But the Bible, a Book dropped from heaven, is "God-breathed." It swells, it dilates, with the bodying fullness of God. God has written it, and none can exhaust it. Apply your microscopes, apply your telescopes, to the material of Scripture. They separate, but do not fray, its threads. They broaden out its nebulae, but find them clustered stars. They do not reach the hint of poverty in Scripture. They nowhere touch on coarseness in the fabric, nor on limitations in horizon, as always is the case when tests of such a character are brought to bear on any work of man's. You put a drop of water, or a fly's wing, under a microscope. The stronger the lens, the more that drop of water will expand, till it becomes an ocean filled with sporting animalcules. The higher the power, the more exquisite, the more silken, become the tissues of the fly's wing, until it attenuates almost to the golden and gossamer threads of a seraph's. So is it with the Word of God. The more scrutiny, the more divinity; the more dissection, the more perfection. We cannot bring to it a test too penetrating, nor a light too lancinating, nor a touchstone too exacting.

The Bible is beyond all attempts at not only exhaustion, but comprehension. No human mind can, by searching, find out the fullness of God. "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man save the Spirit of God."

3. That leads up to the third point. The Scriptures testify to their Divine Original by their TRANSCENDENT DOCTRINE, THEIR OUTSHINING LIGHT, THEIR NATIVE RADIANCE, THE GLOW OF THE DIVINE, THE WITNESS OF THE SPIRIT.

We should expect to find a Book, that came from God, penciled with points of jasper and of sardine stone—enhaloed with a brightness from the everlasting hills. We should look for that about the Book which, flashing conviction at once, should *carry* overwhelmingly and everywhere by its bare, naked witness—by what it simply is. That, just as God, by stretching out a hand to write upon the "plaister" of a Babylonian palace, stamped, through mysterious and disjointed words, conviction of Divinity upon Belshazzar, and each one of his one thousand "lords"; so, after that same analogue—why not?—God should stretch out His hand along the unrolling palimpsests of all the ages, and write upon them *larger* words, which, to the secret recognition of each human soul, should say, not only, "This is Truth," but "This is Truth, God-spoken!"

The Bible is the Word of God, because it is the *Book of Infinites*—the revelation of what nature, without it, never could have attained, and, coming short of the knowledge of which, nature were lost.

The greatest need of the soul is salvation. It is such a knowledge of God as shall assure us of "comfort" here and hereafter. Such a knowledge, nature outside of the Bible does not contain. Everywhere groping in his darkness, man is confronted by two changeless facts. One, his guilt, which, as he looks down, sinks deeper and deeper. The other, the

justice of God, which as he looks up, lifts higher and higher. Infinite against infinite—infinite here, Infinite there—no bridge between them! Nature helps to no bridge. It nowhere speaks of atonement.

Standing with Uriel in the sun, we launch the proposition that the Scriptures are Divine in their very message because they deal with *three Infinites: Infinite Guilt; Infinite Holiness; Infinite Atonement.*

A book must itself be infinite which deals with infinites; and a book must be Divine which divinely reconciles infinites.

Infinite Guilt! Has my guilt any bottom? Is Hell any deeper? Is there, in introspection, a possible lower, more bottomless nadir? Infinite guilt! That is what opens, caves away under my feet, the longer, the more carefully I plumb my own heart—my nature, my record. Infinitely guilty! That is what I am—far, Oh, how far, below the plane of self-apology, or ghastly "criticism" of the Book which testifies to this. Infinitely guilty! That is what I am. Infinitely sinking, and, below me an infinite Tophet. I know that. As soon as the Bible declares it, I know it, and with it I know that witnessing Bible Divine. I know it—I do not know how—by an instinct, by conscience, by illumination, by the power of the Spirit of God, by the Word without, and by the flashed conviction in me which accord.

And, counterpoised above me, a correlative *Infinite—God!* What can be higher? What zenith loftier? What doming of responsibility more dread or more portentous? Infinite God—above me—coming to judge me! On the way now. I must meet Him. I know that. I know it, as soon as the Bible declares it. I know it—I do not know how—by an instinct. Even the natural man must picture to himself when thus depicted, and must fear,

"A God in grandeur, and a world on fire."

An infinitely Holy God above me, coming to judge me. That is the second Infinite.

Then the third and what completes the Triangle, and makes its sides eternally, divinely equal—*Infinite Atonement*—an Infinite Saviour—God on the cross making answer to God on the throne—my Jesus—my Refuge—my Everlasting Jehovah.

By these three Infinites—especially this last—this Infinite Atonement, for which my whole being cries out its last cry of exhaustion—by this third side of the stupendous Triangle—the side which, left to myself, I could never make out—the Bible proves itself the soul's Geometry, the one Eternal Mathematics, the true Revelation of God.

We take the ground that these three things—Guilt, God, Atonement—set thus in star-like apposition and conjunction, *speak* from the sky, more piercingly than stars do, saying: "Sinner and sufferer, this Revelation is Divine!"

We take the open ground that a single stray leaf of God's Word, found by the wayside by one who never had seen it before, would convince him at once that the strange and the wonderful words were those of his God—were Divine.

The Scriptures are their own self-evidence. We take the ground that the sun requires no critic—truth no diving-bell. When the sun shines, he *shines* the sun. When God speaks, His evidence is in the *accent* of His words.

How did the prophets of old know, when God spoke to them, that it was God? Did they subject the voice, that shook their every bone, and make their flesh dissolve upon them, to a critical test? Did they put God, so to say—as some of our moderns would seem to have done—into a crucible, into a chemist's retort, in order to certify that He was God? Did they find it necessary to hold the handwriting of God in front of the blow-pipe of anxious philosophical examination, in order to bring out and to make the invisible, visible? The very suggestion is madness.

The Scriptures are their own self-evidence. The refusal

of the Bible on its simple presentation is enough to damn any man, and, if persisted in, will damn him—for

"A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age;
It gives, but borrows none."

4. Glory spreads over the face of the Scriptures, but this glory, when scrutinized closely, is seen to contain certain features and outlines—testimonies inside of itself, direct assertions, which conspire to illustrate again its high Divinity, and to *confirm* its claim.

This is our fourth point: THE SCRIPTURES SAY OF THEMSELVES THAT THEY ARE DIVINE. They not only assume it; they say it. And this, "Thus saith the Lord," is intrinsic—a witness inside of the witness, and one upon which something more than conviction—*confidence,* or Spirit-born, and *saving faith*—depends.

The argument from the self-assertion of Scripture is cumulative.

(1) The Bible claims that, as a Book, it comes from God. In various ways it urges this claim.

One thing: *it says so.* "God in old times spake by the prophets; God now speaks by His Son." The question of Inspiration is, in its first statement, the question of Revelation itself. If the Book be Divine, then what it says of itself is Divine. The Scriptures are inspired because they say they are inspired. The question is simply one of Divine testimony, and our business is, as simply, to receive that testimony. "Inspiration is as much an assertion," says Haldane, "as is justification by faith. Both stand and equally, on the authority of Scripture, which is as much an ultimate authority upon this point as upon any other." When God speaks, and when He says, "I speak!" there is the whole of it. He is bound to be heard and obeyed.

In the Bible God speaks, and speaks not only by proxy. Leviticus is a signal example of this. Chapter after chapter of Leviticus begins: "And the Lord spake, saying;" and so it runs on through the chapter. Moses is simply a listener, a scribe. The self-announced Speaker is God.

In the Bible God Himself comes down and speaks, not in the Old Testament alone, and not alone by proxy. "The New Testament presents us," says Dean Burgon, "with the august spectacle of the Ancient of Days holding the entire volume of the Old Testament Scriptures in His hands, and interpreting it of Himself. He, the Incarnate Word, who was in the beginning with God, and who was God—that same Almighty One is set forth in the Gospels as holding the 'volume of the Book' in His hands, as opening and unfolding it, and explaining it everywhere of Himself."

Christ everywhere receives the Scripture, and speaks of the Scriptures, in their entirety—the Law, the Prophets, and the Psalms, the whole Old Testament canon—as the living Oracle of God. He accepts and He endorses everything written, and even makes most prominent those miracles which infidelity regards as most incredible. And He does all this upon the ground of the authority of God. He passes over the writer—leaves him out of account. In all His quotations from the Old Testament, He mentions but four of the writers by name. The question with Him is not a question of the *reporter,* but of the Dictator.

And this position of our Saviour which exalted Scripture as the mouthpiece of the living God was steadily maintained by the Apostles and the apostolic Church. Again and over again, in the Book of the Acts, in all the Epistles, do we find such expressions as "He saith," "God saith," "The oracles of God," "The Holy Ghost saith," "Well spake the Holy Ghost by Esaias the prophet."

The Epistle to the Hebrews furnishes a splendid illustration of this, where, setting forth the whole economy of the

Mosaic rites, the author adds, "The Holy Ghost this signifying." Further on, and quoting words of Jeremiah, he enforces them with the remark, "The Holy Ghost is witness to us also." The imperial argument on Psalm 95 he clenches with the application, "Wherefore, as the Holy Ghost saith, Today if ye will hear His voice." Throughout the entire Epistle, whoever may have been the writer quoted from, the words of the quotation are referred to God.

(2) But now let us come closer, to the very exact and categorical and unequivocal assertion. *If the Scriptures as a Book are Divine, then what they say of themselves is Divine.* What do they say?

In this inquiry, let us keep our fingers on two words, and always on two words—the apostolic keys to the whole Church position:

"Graphe"—writing, *writing,* the Writing—not somebody, something back of the Writing. The Writing. "He Graphe," *that* was inspired.

And what is meant by inspired? "Theopneustos," God-breathed.

"God breathed!" That sweeps the whole ground. God comes down as a blast on the pipes of an organ—in voice like a whirlwind, or in still whispers like Aeolian tones, and saying the Word, He seizes the hand, and makes that hand in His own the pen of a most ready writer.

Pasa Graphe Theopneustos! "All sacred writing." More exactly, "Every sacred writing," every mark on the parchment, is "God-breathed." So says St. Paul.

Pasa Graphe Theopneustos! The sacred assertion is not of the instruments, but of the Author; not of the agents, but of the product. It is the sole and *sovereign vindication of what has been left on the page when Inspiration gets through.* "What is written," says Jesus, "how readest thou?" Man can only read what is written.

Pasa Graphe Theopneustos! God inspires not men, but language. The phrase, "inspired men," is not found in the Bible. The Scripture never employs it. The Scripture says that "holy men were moved"—pheromenoi—but that their writing, their manuscript, what they put down and left on the page, was God-breathed. You breathe upon a pane of glass. Your breath congeals there; freezes there; stays there; fixes an ice-picture there. That is the notion. The writing on the page beneath the hand of Paul was just as much breathed on, breathed *into* that page, as was His soul breathed into Adam.

The chirograph was God's incarnate voice, as truly as the flesh of Jesus sleeping on the "pillow" was incarnate God.

We take the ground that *on the original parchment*—the membrane—every sentence, word, line, mark, point, pen-stroke jot, tittle was put there by God.

On the *original parchment.* There is no question of other, anterior parchments. Even were we to indulge the violent extra-Scriptural notion that Moses or Matthew transcribed from memory or from other books the things they have left us; still, in any, in every case, the selection, the expression, the shaping and turn of the phrase on the membrane was the work of an unaided God.

But what? Let us have done with extra-Scriptural, presumptous suppositions. The burning Isaiah, the perfervid, wheel-gazing Ezekiel; the ardent, seraphic St. Paul, caught up, up, up, up into that Paradise which he himself calls the "third heaven"—were these men only "copyists," mere self-moved "redactors"? I trow not. Their pens urged, swayed, moved hither and thither by the sweep of a heavenly current, stretched their feathered tops, like that of Luke upon St. Peter's dome, into the far-off Empyrean, winged from the throne of God.

We take the ground that on the original parchment—the membrane—every sentence, word, line, mark, point, pen-stroke jot, tittle was put there by God.

On the *original parchment.* Men may destroy that parchment. Time may destroy it. To say that the membranes have suffered in the hands of men, is but to say that everything Divine must suffer, as the pattern Tabernacle suffered, when committed to our hands. To say, however, that the *writing* has suffered—the words and letters—is to say that Jehovah has failed.

The writing remains. Like that of a palimpsest, it will survive and reappear, no matter what circumstances, what changes, come in to scatter, obscure, disfigure, or blot it away. Not even one lonely THEOS* writ large by the Spirit of God on the Great Uncial "C" as, with my own eyes I have seen it—plain, vivid, glittering, outstarting from behind the pale and overlying ink of Ephraim the Syrian—can be buried. Like Banquo's ghost, it will rise; and God Himself replace it, and, with a hammer-stroke, beat down deleting hands. The parchments, the membranes, decay; the writings, the words, are eternal as God. Strip off the plaister from Belshazzar's palace, yet Mene! Mene! Tekel! Upharsin! remain. They *remain.*

Let us go through them, and from the beginning, and see what the Scriptures say of themselves.

One thing; they say that God spake, "anciently and all the way down, in the prophets." One may make if he pleases the "en" instrumental—as it is more often instrumental—i. e., "by" the prophets; but in either case, in them or by them, the Speaker was God.

Again; the Scriptures say that the laws the writers promulgated, the doctrines they taught, the stories they recorded—above all, their prophecies of Christ—were not their own; were not originated, nor conceived by them from any outside sources—were not what they had any means before of knowing, or of comprehending, but were immediately from God;

*God was manifest in the flesh (1 Tim. 3:16).

they themselves being only recipient, only concurrent with God, as God moved upon them.

Some of the speakers of the Bible, as Balaam, the Old Prophet of Bethel, Caiaphas, are seized and made to speak in spite of themselves; and, with the greatest reluctance, to utter what is farthest from their minds and hearts. Others—in fact all—are purblind to the very oracles, instructions, visions, they announce. "Searching what, or what manner of time, the Spirit of Christ which was in them did signify!" i. e., the prophets themselves did not know what they wrote. What picture can be more impressive than that of the prophet himself hanging over and contemplating in surprise, in wonder, in amazement, his own autograph—as if it had been left upon the table there—the relict of some strange and supernatural hand? How does that picture lift away the Bible from all human hands and place it back, as His original deposit, in the hands of God.

Again; it is said that "the Word of the Lord came" to such and such a writer. It is not said that the Spirit came, which is true; but that the Word itself came, the Dabar-Jehovah. And it is said: *"Hayo Haya Dabar,"* that it *substantially* came, essentially came; "essendo fuit"—so say Pagninus, Montanus, Polanus—i. e., it came germ, seed and husk and blossom—in its totality—*words* which the Holy Ghost teacheth—the "words."

Again; it is *denied,* and most emphatically, that the words are the words of the man—of the agent. "The word was in my tongue". St. Paul asserts that "Christ spake in him" (2 Cor. 13:3). "Who hath made man's mouth? Have not I, the Lord? I will put *My* words into thy mouth." That looks very much like what has been stigmatized as the "mechanical theory." It surely makes the writer a mere organ, although not an unconscious, or unwilling, unspontaneous organ. Could language more plainly assert or defend a verbal direct inspiration?

In the line with the fact, again it is said that the word came to the writers without any study—"suddenly"—as to Amos where he is taken from following the flock.

Again; when the word thus came to the prophets *they had not the power to conceal it.* It was "like a fire in their bones" which must speak or write, as Jeremiah says, or consume its human receptacle.

And to make this more clear, it is said that holy men were *pheromenoi,* "moved," or rather carried along in a supernatural ecstatic current—a *delectatio scribendi.* They were not left one instant to their wit, wisdom, fancies, memories, or judgments either to order, or arrange, or dispose, or write out. They were *only reporters,* intelligent, conscious, passive, plastic, docile, exact, and accurate reporters. They were like men who wrote with different kinds of ink. They colored their work with tints of their own personality, or rather God colored it, having made the writer as the writing, and the writer for that special writing; and because the work ran *through them* just as the same water, running through glass tubes, yellow, green, red, violet, will be yellow, violet and green, and red.

God wrote the Bible, the whole Bible, and the Bible as a whole. He wrote each word of it as truly as He wrote the Decalogue on the tables of stone.

Higher criticism tells us—the "New Departure" tells us—that Moses was inspired, but the *Decalogue* not. But Exodus and Deuteronomy seven times over declare that God stretched down the tip of His finger from heaven and left the *marks,* the gravements, the cut characters, the scratches on the stones. (Ex. 24:12.) "I will give thee tables of stone, commandments, *which I have written*" (Ex. 31:18). "And He gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone *written with the finger of God*" (Ex. 32:16). The tables were the work of God and the *writing was the writing of God,* graven upon the tables. (Deut. 4:12). "The Lord

spake unto you out of the midst of the fire, and He declared unto you His covenant, even ten commandments and *He wrote them* upon two tables of stone" (Deut. 5:22). "These words the Lord spake, and *He wrote them* in two tables of stone, and delivered them unto me" (Deut. 9:10). "And the Lord delivered unto me two tables of stone *written with the finger of God"!*

Seven times, and to men to whom writing is instinct; to beings who are most of all impressed, not by vague vanishing voices, but by words arrested, fixed, set down; and who themselves cannot resist the impulse to commit their own words to some written deposit, even of stone, or of bark, if they have not the paper; seven times, to men, to whom writing is instinct and who are inclined to rely for their highest conviction on what they have styled "documentary evidence," i. e., on books; God comes in and declares, "I have written"!

The Scriptures, whether with the human instrument or without the human instrument, with Moses or without Moses, were written by God. When God had finished, Moses had nothing else to do but carry down God's autograph. That is our doctrine. The Scriptures—if ten words, then all the words —if the law, then the Gospels—the writing, the writings, *He Graphe—Hai Graphai*—expressions repeated more than fifty times in the New Testament alone—*this, these* were inspired.

Brethren, the danger of our present day—the "down grade" as it has been called, of doctrine, of conviction, of the moral sentiment—a decline more constantly patent, as it is more blatantly proclaimed—does it not find its first step in our lost hold upon the very inspiration of the Word of God?

Does not a fresh conviction here lie at the root of every remedy which we desire, as its sad lack lies at the root of every ruin we deplore?

CHAPTER IV

THE TESTIMONY OF THE ORGANIC UNITY OF THE BIBLE TO ITS INSPIRATION

BY THE LATE ARTHUR T. PIERSON

The argument for the inspiration of the Bible which I am to present is that drawn from its unity. This unity may be seen in several conspicuous particulars, upon some of which it will be well to dilate.

1. THE UNITY IS STRUCTURAL. In the Book itself appears a certain archetypal, architectural plan. The two Testaments are built on the same general scheme. Each is in three parts: historic, didactic, prophetic; looking to the past, the present, and the future.

Here is a collection of books; in their style and character there is great variety and diversity; some are historical, others poetical; some contain laws, others lyrics; some are prophetic, some symbolic; in the Old Testament we have historical, poetical, and prophetical divisions; and in the New Testament we have historic narratives, then twenty-one epistles, then a symbolic apocalyptic poem in oriental imagery. And yet this is no artificial arrangement of fragments. We find "the Old Testament patent in the New; the New latent in the Old."

In such a Book, then, it is not likely that there would be unity; for all the conditions were unfavorable to a harmonious moral testimony and teaching. Here are some sixty or more separate documents, written by some forty different persons, scattered over wide intervals of space and time, strangers to each other; these documents are written in three different languages, in different lands, among different and sometimes hostile peoples, with marked diversities of literary style, and by men of all grades of culture and mental capacity, from

Moses to Malachi; and when we look into these productions, there is even in them great unlikeness, both in matter and manner of statement; and yet they all constitute one volume.

All are entirely at agreement. There is diversity in unity, and unity in diversity. It is *"e pluribus unum."* The more we study it, the more do its unity and harmony appear. Even the Law and the Gospel are not in conflict. They stand, like the cherubim, facing different ways, but their faces are toward each other. And the four Gospels, like the cherubic creatures in Ezekiel's vision, facing in four different directions, move in one. All the criticism of more than three thousand years has failed to point out one important or irreconcilable contradiction in the testimony and teachings of those who are farthest separated—there is no collision, yet there could be no collusion!

How can this be accounted for? There is no answer which can be given unless you admit the supernatural element. If God actually superintended the production of this Book, then its unity is the unity of a Divine plan and its harmony the harmony of a Supreme Intelligence.

As the baton rises and falls in the hand of the conductor of some grand orchestra, from violin and bass-viol, cornet and flute, trombone and trumpet, flageolet and clarinet, bugle and French horn, cymbals and drum, there comes one grand harmony! There is no doubt, though the conductor were screened from view, that one master mind controls all the instrumental performers. But God makes His oratorio to play for more than a thousand years; the key is never lost and never changes except by those exquisite modulations that show the master composer; and when the last strain dies away it is seen that all these glorious movements and melodies have been variations on one grand theme! Did each musician compose as he played, or was there one composer back of all the players?—"one supreme and regulating mind" in this Oratorio of the Ages? If God was the master musician planning the

whole and arranging the parts, then we can understand how Moses' grand anthem of creation glided into Isaiah's oratorio of the Messiah; by and by sinks into Jeremiah's plaintive wail, swells into Ezekiel's awful chorus, changes into Daniel's rapturous lyric; and, after the quartette of the evangelists, closes with John's full choir of saints and angels!

The temple, first built upon Mount Moriah, was built of stone, made ready before it was brought thither; there was neither hammer nor ax nor any tool of iron heard in the house while it was in building. What insured symmetry in the temple when constructed, and harmony between the workmen in the quarries and the shops, and the builders on the hill? *One presiding mind planned the whole;* one intelligence built that whole structure in ideal before it was in fact. The builders built more wisely than they knew, putting together the ideas of the architect and not their own. Only so can we account for the structural unity of the Word of God. The structure was planned and wrought out in the mind of a Divine Architect, who superintended His own workmen and work. Moses laid its foundations, not knowing who should build after him, or what form the structure should assume. Workman after workman followed; he might see that there was agreement with what went before, but he could not foresee that what should come after would be only the sublime carrying out of the grand plan. During all those sixteen centuries through which the building rose toward completion, there was no sound of ax or hammer, no chipping or hacking to make one part fit its fellow. Everything is in agreement with everything else, because the whole Bible was built in the thought of God before one book was laid in order. The building rose steadily from corner-stone to cap-stone, foundations first, then story after story, pillars on pedestals, and capitals on pillars, and arches on capitals, till, like a dome flashing back the splendors of the noonday, the Apocalypse spans and crowns and completes the whole, glorious with celestial visions.

2. THE UNITY IS HISTORIC. The whole Bible is the history of the kingdom of God. Israel represents that kingdom. And two things are noticeable. All centers about the Hebrew nationality. With their origin and progress the main historical portion begins; and with their apostasy and captivity it stops. The times of the Gentiles filled the interval and have no proper history; prophecy, which is history anticipated, takes up the broken thread, and gives us the outline of the future when Israel shall again take its place among the nations.

3. THE UNITY IS DISPENSATIONAL. There are certain uniform dispensational features which distinguish every new period. Each dispensation is marked by seven features, in the following order: (a) Increased light; (b) Decline of spiritual life; (c) Union between disciples and the world; (d) A gigantic civilization worldly in type; (e) Parallel development of good and evil; (f) Apostasy on the part of God's people; (g) Concluding judgment. We are now in the seventh dispensation, and the same seven marks have been upon all alike, showing one controlling power—*Deus in Historia.*

4. THE UNITY IS PROPHETIC. Of all prophecy, there is but one center, The kingdom and the King. 1. Adam, the first king, lost his scepter by sin. His probation ended in failure and disaster. 2. The second Adam, in His probation, gained the victory, routed the tempter, and stood firm. The two comings of this King constituted the two focal centers of the prophetic ellipse. His first coming was to make possible an empire in man and over man. His second coming will be to set that empire up in glory. All prophecy moves about these two advents. It touches Israel only as related to the kingdom; and the Gentiles only as related to Israel. Hence, in the Old Testament, Nineveh, Babylon, and Egypt loom up as the main foes to the kingdom, as represented by the Hebrews; and in the New Testament, the Beast, Prophet, and Dragon are conspicuous as the gigantic adversaries of that kingdom after Israel again takes her place.

There are some six hundred and sixty-six general prophecies in the Old Testament, three hundred and thirty-three of which refer particularly to the coming Messiah, and meet only in Him.

5. The unity is therefore also personal:

"In the volume of the Book
It is written of Me."

There is but one Book, and within it but one Person. Christ is the center of the Old Testament prophecy, as He is of New Testament history. From Genesis 3 to Malachi 3, He fills out the historic and prophetic profile. Not only do the three hundred and thirty-three predictions unite in Him, but even the rites and ceremonies find in Him their only interpreter. Nay, historic characters prefigure Him, and historic events are the pictorial illustrations of His vicarious ministry. The Old Testament is a lock of which Christ is the key. The prophetic plant becomes a burning bush, as twig after twig of prediction flames with fulfillment. The crimson thread runs through the whole Bible. Beginning at any point you may preach Jesus. The profile—at first a drawing, without color, a mere outline—is filled in by successive artists, until the life tints glow on the canvas of the centuries, and the perfect portrait of the Messiah is revealed.

6. The unity is symbolic. I mean that there is a corresponding use of symbols, whether in form, color, or numbers. In form, we have the square, the cube, and the circle, throughout, and used as types of the same truths. In color, we have the white for purity, the lustrous white for glory, the red for guilt of sin and the sacrifice for sin, the blue for truth and fidelity to promise, the purple for royalty, the pale or livid hue for death, and the black for woe and disaster. In numbers there is plainly a numerical system. One seems to represent unity, two correspondence and confirmation or contradiction, three is the number of Godhead, four of the world and man. Seven, which is the sum of three and four, stands for

the combination of the Divine and human; twelve, the product of three and four, for the Divine interpenetrating the human; ten, the sum of one, two, three, and four, is the number of completeness; three and a half, the broken number, represents tribulation; six, which stops short of seven, is unrest; eight, which is beyond the number of rest, is the number of victory. All this implies one presiding mind, and it could not be man's mind.

7. THE UNITY IS DIDACTIC. In the entire range and scope of the ethical teaching of the Bible there is no inconsistency or adulteration. But we need to observe a distinction maintained throughout as to natural religion and spiritual religion. There is a natural religion. Had man remained loyal to God, the universal fatherhood of God and the universal brotherhood of man would have been the two great facts and laws of humanity; the broad, adequate basis of the natural claim of God to filial obedience, and of man to fraternal love. But man sinned. He fell from the filial relationship; he disowned God as his Father. Hence, the need of a new and spiritual relationship and religion. In Christ, God's fatherhood is restored and man's brotherhood re-established, but these are treated as universal only to the circle of believers. A new obedience is now enforced, resting its claim, not on creation and providence, but on new creation and grace. Man learns a supernatural love and life.

Upon this didactic unity we stop to expatiate.

In not one respect are these doctrinal and ethical teachings in conflict, from beginning to end; we find in them a positive oneness of doctrine which amazes us. Even where at first glance there appears to be conflict, as between Paul and James, we find, on closer examination, that instead of standing face to face, beating each other, they stand back to back, beating off common foes.

We observe, moreover, *a progressive development of revelation.* Bernhard devoted the powers of his master mind to

tracing the "Progress of Doctrine in the New Testament." He shows that although the books of the New Testament are not even arranged in the order of their production, that order could not, in one instance, be changed without impairing or destroying the symmetry of the whole book; and that there is a regular progress in the unfolding of doctrine from the Gospel according to Matthew to the Revelation of St. John.

A wider examination will show the very same progress of doctrine in the whole Bible. Most wonderful of all, this moral and didactic unity could not be fully understood till the Book was completed. The progress of preparation, like a scaffolding about a building, obscured its beauty; but when John placed the cap-stone in position and declared that nothing further should be added, the scaffolding fell and a grand cathedral was revealed.

8. THE UNITY IS SCIENTIFIC. The Bible is not a scientific book, but it follows one consistent law. Like an engine on its own track, it thunders across the track of science, but is never diverted from its own.

(1). No direct teaching or anticipation of scientific truth is here found. (2). No scientific fact is ever misstated, though common, popular phraseology may be employed. (3). An elastic set of terms is used, which contain, in germ, all scientific truth as the acorn enfolds the oak.

These statements deserve a little amplification, as this has been supposed to be the weak side of the Bible. Yet, after a study of the Word on the one hand and natural science on the other, I believe we may safely challenge any living man to bring one well-established fact of science against which the Bible really and irreconcilably militates!

God led inspired men to use such language, as that without revealing scientific facts in advance, it accurately accommodates itself to them when discovered.

The language is so elastic and flexible as to contract itself to the narrowness of ignorance, and yet expand itself to the

dimensions of knowledge. If the Bible may, from imperfect human language, select terms which may hold hidden truths till ages to come shall disclose the inner meaning, that would seem to be the best solution of this difficult problem. And now, when we come to compare the language of the Bible with modern science, we find just this to be the fact.

For example, we are told that the Bible term "firmament" is but an ancient blunder crystallized. Modern science says, "Ye have heard it hath been said by them of old time, there is a solid sphere above us which revolves with its starry lamps; but this is an old notion of ignorance, for there is nothing but vast space filled with ether above us, and stars have an apparent motion because the earth turns on its axis."

But this word "firmament," which has been declared "irreconcilable with modern astronomy," we find, on consulting our Hebrew lexicon, means simply an "expanse." If Moses had been Mitchell, he could not have chosen a better word to express the appearance, and yet accommodate the reality. He actually anticipated science. This is one of the "mistakes of Moses" to which the modern blasphemer does not refer!

The general correspondence between the Mosaic account of creation and the most advanced discoveries of science, proves that only He who built the world, built the Book.

As to the order of creation, Moses and geology agree. Both teach that at first there was an abyss, or watery waste, whose dense vapors shut out light. Both make life to precede light; and the life to develop beneath the abyss. Both make the atmosphere to form an expanse by lifting watery vapors into cloud, and so separating the fountains of waters above from the fountains below. Both tell us that continents next lifted themselves from beneath the great deep, and brought forth grass, herb, and tree. Both teach that the heavens became cleared of cloud, and the sun and moon and stars, which then appeared, began to serve to divide day from night, and

to become signs for seasons and years. Both then represent the waters bringing forth moving and creeping creatures, and fowl flying in the expanse, followed next by the race of quadruped mammals, and, last of all, by man himself.

There is the same agreement as to the order of animal creation. Geology and comparative anatomy combine to teach that the order was from lower to higher types. First, the fish, in which the proportion of brain to spinal cord is as 2 to 1; then reptiles, in which it is as 2½ to 1; birds, 3 to 1; mammals, 4 to 1; man, 33 to 1. Now, this is exactly the order of Moses. Who told him what modern science has discovered, that fish and reptiles belong below birds? As Mr. Tullidge says: "With the advance of discovery, the opposition supposed to exist between Revelation and Geology has disappeared; and of the eighty theories which the French Institute counted in 1806 as hostile to the Bible, not one now stands."

Take an example of this scientific accuracy from astronomy. Says Jeremiah in 30:22, "The host of heaven cannot be numbered, neither the sand of the sea measured." Hipparchus about a century and a half before Christ, gave the number of stars as 1,022, and Ptolemy, in the beginning of the second century of the Christian era, could find but 1,026. We may, on a clear night, with the unaided eye, see only 1,160 or in the whole celestial sphere, about 3,000. But when the telescope began to be pointed to the heavens, less than three centuries ago, by Galileo, then men began to know that the stars are as countless as the sand on the seashore. When Lord Rosse turned his great mirror to the sky, lo! the number of visible stars increased to nearly 400,000,000! John Herschel resolves the nebulae into suns, and finds in the cloudy scarf about Orion, "a gorgeous bed of stars," and the Milky Way itself proves to be simply a grand procession of stars absolutely without number. And so, the exclamation of the prophet, 600 years before Christ, 2,200 years before Galileo, "the host of heaven cannot be numbered," proves to be not

a wild, poetic exaggeration, but literal truth. Who was Jeremiah's teacher in astronomy?

Let us take an example from natural philosophy. Moses accords with modern discoveries as to the nature of light, in not representing this mystery as being made, but "called forth," commanded to shine. If light be only "a mode of motion," how appropriate such phraseology!

In Job 37: 13, 14, we read of the dayspring that it takes hold of the ends of the earth; it is turned as clay to the seal, and they stand as a garment. The ancient cylindrical seals rolled over the clay, and left an impress of artistic beauty. What was without form before, stood out in bold relief, like sculpture. So, as the earth revolves, and brings each portion of its surface successively under the sun's light and heat, what was before dull, dark, dead, discloses and develops beauty, and the clay stands like a garment, curiously wrought in bold relief and brilliant colors. Considered either as science or poetry, where, in any other book of antiquity, can you find anything equal to that? That phrase, "takes hold of the ends of the earth," conveys the idea of a bending of the rays of light, like the fingers of the hand when they lay hold. When the sunlight would touch the extremities of the earth, it is bent by the atmosphere so as to secure contact, and, but for this, vast portions, out of the direct line of the sun's rays, would be dark, cold and dead. Who taught Job, 1,500 years or more before Christ, to use terms that Longfellow or Tennyson might covet to describe refraction?

"When the morning stars sang together," Job 38:7, has been always taken to be a high flight of poetry. And when in the Psalms, 65:8, we read, "Thou makest the outgoings of the morning and evening to rejoice," the Hebrew word means to give forth a tremulous sound, or to make vibrations—to sing. In these poetic expressions, what scientific truth was wrapped up! Light comes to the eye in undulations or vibrations, as tones of sound to the ear. There is a point at which these

vibrations are too rapid or delicate to be detected by our sense of hearing; then a more delicate organ, the eye, must take note of them; they appeal to the optic nerve instead of the auditory nerve, and as light and not sound. Thus, light really sings. "The lowest audible tone is made by 16.5 vibrations of air per second; the highest, by 38,000; between these extremes lie eleven octaves. Vibrations do not cease at 38,000 but our organs are not fitted to hear beyond those limitations." And so it is literally true that "the morning stars sang together." Here is Divine phraseology that has been standing there for ages uninterrupted. And now we may read it just as it stands: "Thou makest the outgoings [or light radiations] of the morning and evening to sing," i. e., to give forth sound by vibration.

"Solomon, in Eccles. 12:6, has left us a poetic description of death. How that "silver cord" describes the spinal marrow; the "golden bowl", the basin which holds the brain; the "pitcher", the lungs; and the "wheel", the heart!

The circulation of the blood was discovered twenty-six hundred years afterward by Harvey. Is it not very remarkable that the language Solomon uses exactly suits the fact—a wheel pumping up through one pipe to discharge through another?

9. Last of all, THE UNITY OF THE BIBLE IS ORGANIC. And this means it is the unity of organized being. *Organic unity implies three things: first, that all parts are necessary to a complete whole; secondly, that all are necessary to complement each other; and thirdly, that all are pervaded by one life-principle.*

Let us apply these laws to the Word of God.

(1). *All the parts of the Bible are necessary to its completeness.* Organic unity is dependent on the existence and cooperation of organs. An oratorio is not an organic unit. Any part of it may be separated from the rest, or displaced by a new composition.

But if this body of mine loses an eye, a limb, or the smallest joint of the finger, it is forever maimed; its completeness is gone.

Not one of the books of the Bible could be lost without maiming the body of truth here contained. Every book fills a place. None can be omitted.

For example, the Book of Esther has long been criticised as not necessary to the completeness of the Canon, and particularly, because "it does not even once contain the name of God." But that book is the most complete exhibition of the providence of God. It teaches a Divine Hand behind human affairs; unbiased freedom of resolution and action as consistent with God's overruling sovereignty; and all things working together to produce grand results. The book that thus exhibits God's providence does not contain the name of God; perhaps because this book is meant to teach us of the Hidden Hand that, unseen, moves and controls all things.

"Ruth" seems to be only a love-story to some; but how rich this book is in foreshadowings of Gospel truth, especially illustrating the double nature of the God-man, our Redeemer.

Boaz is a type of Christ—Lord of the Harvest, Dispenser of Bread, Giver of Rest, He is Goël—the Redeemer. Boaz, the near kinsman, buying back the lost inheritance and marrying Ruth, suggests Jesus, the God-man, our near Kinsman, yet of a higher family, the Redeemer of our lost estate, and Bridegroom of the redeemed Church.

The Epistle to Philemon seems at first only a letter to a friend about a runaway slave. But this letter is full of illustrations of grace. The sinner has run away from God, and robbed Him besides. The law allows him no right of asylum; but grace concedes him the privilege of appeal. Christ, God's Partner, intercedes. He sends him back to the Father, no more a slave but a son.

(2). *The second law of organic unity is that all parts are necessary to complement each other.*

Cuvier has framed in scientific statement this law of unity. Organized being in every case forms a whole—a complete system—all parts of which mutually correspond; none of these parts can change without the other also changing; and consequently each taken separately indicates and gives all the others. For instance, the sharp-pointed tooth of the lion requires a strong jaw; these demand a skull fitted for the attachment of powerful muscles, both for moving the jaw and raising the head; a broad, well developed shoulder-blade must accompany such a head; and there must be an arrangement of bones of the leg which admits of the leg-paw being rotated and turned upward, in order to be used as an instrument to seize and tear the prey; and of course there must be strong claws arming the paw. Hence from one tooth, the animal could be modeled though the species had perished.

Thus the Four Gospels are necessary to each other and to the whole Bible. Each presents the subject from a different point of view, and the combination gives us a Divine Person reflected, projected before us, like an object with proportions and dimensions.

Matthew wrote for the Jew, and shows Jesus as the King of the Jews, the Royal Lawgiver. Mark wrote for the Roman, and shows Him as the Power of God, the Mighty Worker. Luke wrote for the Greek, and shows Him as the Wisdom of God, the human Teacher and Friend. John, writing to supplement and complement the other Gospels, shows Him as Son of God, as well as Son of man, having and giving eternal life.

These are not Gospels of Matthew, etc., but one Gospel of Christ, according to Matthew, Mark, Luke and John. The first three present the person and work of Christ from the outward, earthly side; the last, from the inward and heavenly. In the beginning of each Gospel we find emphasized: in Matthew, Christ's genealogy, in Mark His majesty, in Luke His humanity, in John His divinity. So, in the close of each:

in Matthew His resurrection, in Mark His ascension, in Luke His parting benediction and promise of enduement, and in John the added hint of His second coming.

The Epistles are likewise all necessary to complete the whole and complement each other. There are five writers, each having his own sphere of truth. Paul's great theme is Faith, and its relations to justification, sanctification, service, joy and glory. James treats of Works, their relation to faith, as its justification before man. He is the counterpart and complement of Paul. Peter deals with Hope, as the inspiration of God's pilgrim people. John's theme is Love, and its relation to the light and life of God as manifested in the believer. In his Gospel, he exhibits eternal life in Christ; in his epistles, eternal life as seen in the believer. Jude sounds the trumpet of warning against apostasy, which implies the wreck of faith, the delusion of false hope, love grown cold, and the utter decay of good works. What one of all these writers could we drop from the New Testament?

The Unity of the Bible is the unity of one organic whole. The decalogue demands the Sermon on the Mount. Isaiah's prophecy makes necessary the narrative of the Evangelists. Daniel fits into the Revelation as bone fits socket. Leviticus explains, and is explained by, the Epistle to the Hebrews. The Psalms express the highest morality and spirituality of the Old Testament; they link the Mosaic code with the Divine ethics of the Gospels and the Epistles. The passover foreshadows the Lord's supper, and the Lord's supper interprets and fulfills the passover. Even the little book of Jonah makes more complete the sublime Gospel according to John; and Ruth and Esther prophetically hint the Acts of the Apostles. Nay, when you come to the last chapters of Revelation, you find yourself mysteriously touching the first chapters of Genesis; and lo! as you survey the whole track of your thought, you find you have been following the perimeter of a golden ring; the extremities actually bend around, touch,

and blend. You read in the first of Genesis of the first creation; in the last of the Revelation, of the new creation—the new heaven and the new earth; there, of the river that watered the garden; here, of the pure river of the water of life; there, of the Tree of Life in the first Eden; here, of the Tree of Life which is in the midst of the Paradise of God; there, of the God who came down to walk with and talk with man; here, we read that the Tabernacle of God is with men; there, we read of the curse that came by sin, here, we read: "And there shall be no more curse."

(3). *The third and last law of organic unity is, that one life principle must pervade the whole.* The Life of God is in His Word. That Word is "quick"—living. Is it a mirror? yes, but such a mirror as the living eye; is it a seed? yes, but a seed hiding the vitality of God; is it a sword? yes, but a sword that omnisciently discerns and omnipotently pierces the human heart. Hold it reverently; for you have a living Book in your hand. Speak to it, and it will answer you. Bend down and listen; you shall hear in it the heart-throbs of God.

This Book, thus *one,* we are to hold forth as the Word of Life and the Light of God, in the midst of a crooked and perverse generation. We shall meet opposition. Like the birds that beat themselves into insensibility against the light in the Statue of Liberty in New York Harbor, the creatures of darkness will assault this Word, and vainly seek to put out its eternal light. But they shall only fall stunned and defeated at its base, while it still rises from its rock pedestal, immovable and serene!

CHAPTER V

ONE ISAIAH

BY PROFESSOR GEORGE L. ROBINSON, D. D.,
MCCORMICK THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS

"For about twenty-five centuries no one dreamt of doubting that Isaiah the son of Amoz was the author of every part of the book that goes under his name; and those who still maintain the unity of authorship are accustomed to point, with satisfaction, to the unanimity of the Christian Church on the matter, till a few German scholars arose, about a century ago, and called in question the unity of this book." Thus wrote the late Dr. A. B. Davidson, Professor of Hebrew in New College, Edinburgh, (*Old Testament Prophecy*, p. 244, 1903).

THE HISTORY OF CRITICISM

The critical disintegration of the Book of Isaiah began with Koppe, who in 1780 first doubted the genuineness of chapter 50. Nine years later Doederlein suspected the whole of chapters 40-66. He was followed by Rosenmueller, who was the first to deny to Isaiah the prophecy against Babylon in chapters 13:1-14:23. Eichhorn, at the beginning of the last century, further eliminated the oracle against Tyre in chapter 23, and, with Gesenius and Ewald, also denied the Isaianic origin of chapters 24-27. Gesenius also ascribed to some unknown prophet chapters 15 and 16. Rosenmueller went further, and pronounced against chapters 34 and 35; and not long afterwards (1840), Ewald questioned chapters 12 and 33. Thus by the middle of the nineteenth century some thirty-seven or thirty-eight chapters were rejected as no part of Isaiah's actual writings.

In 1879-80, the celebrated Leipzig professor, Franz

Delitzsch, who for years previous had defended the genuineness of the entire book, finally yielded to the modern critical position, and in the new edition of his commentary published in 1889, interpreted chapters 40-66, though with considerable hesitation, as coming from the close of the period of Babylonian exile. About the same time (1888-90), Canon Driver and Dr. George Adam Smith gave popular impetus to similar views in Great Britain.

Since 1890, the criticism of Isaiah has been even more trenchant and microscopic than before. Duhm, Stade, Guthe, Hackmann, Cornill and Marti on the Continent, and Cheyne, Whitehouse, Box, Glazebrook, Kennett and others in Great Britain and America, have questioned portions which hitherto were supposed to be genuine.

THE DISINTEGRATION OF "DEUTERO-ISAIAH"

Even the unity of chapters 40-66, which were supposed to be the work of the Second, or "Deutero-Isaiah," is given up. What prior to 1890 was supposed to be the unique product of some celebrated but anonymous sage who lived in Babylonia (about 550 B. C.), is now commonly divided and subdivided and in large part distributed among various writers from Cyrus to Simon.

At first it was thought sufficient to separate chapters 63-66 as a later addition to "Deutero-Isaiah's" prophecies; but more recently it has become the fashion to distinguish between chapters 40-55, which are alleged to have been written in Babylonia about 549-538 B. C., and chapters 56-66, which are now claimed to have been composed about 460-445 B. C. Some carry disintegration farther even than this, especially in the case of chapters 56-66, which are subdivided into various fragments and said to be the product of a school of writers rather than of a single pen. Opinions also conflict as to the place of their composition, whether in Babylonia, Palestine, Phoenicia, or Egypt.

RECENT VIEWS

Among the latest to investigate the problem is the Rev. Robert H. Kennett, D. D., Regius Professor of Hebrew and Fellow of Queen's College, Cambridge, whose Schweich Lectures (1909) have recently been published for the British Academy by the Oxford University Press, 1910. The volume is entitled, "The Composition of the Book of Isaiah in the Light of History and Archaeology", and is a professed "attempt to tell in a simple way the story of the book of Isaiah." The results of his investigations he sums up as follows (pp. 84-85): (1) All of chapters 3, 5, 6, 7, 20 and 31, and portions of chapters 1, 2, 4, 8, 9, 10, 14, 17, 22 and 23, may be assigned to Isaiah the son of Amoz. (2) All of chapters 13, 40 and 47, and portions of chapters 14, 21, 41, 43, 44, 45, 46 and 48, may be assigned to the time of Cyrus. (3) All of chapters 15, 36, 37 and 39, and portions of chapters 16 and 38, may be assigned to the period between Nebuchadnezzar and Alexander the Great, but cannot be dated precisely. (4) Chapter 23:1-14 may be assigned to the time of Alexander the Great (332 B. C.). (5) All of chapters 11, 12, 19, 24-27, 29, 30, 32-35, 42, 49-66, and portions of chapters 1, 2, 4, 8, 9, 10, 16, 17, 18, 23, 41, 44, 45 and 48, may be assigned to the second century B. C. Dr. Kennett thus assigns more than one-half of the book of Isaiah to the Maccabean Age.

Prof. C. F. Kent, also, in his "Sermons, Epistles and Apocalypses of Israel's Prophets," 1910, makes the following noteworthy observations on the prophecies of the so-called "Deutero-Isaiah." He says: "The prophecies of Haggai and Zechariah. . . . afford by far the best approach for the study of the difficult problems presented by Isaiah 40-66. . . . Chapters 56-66 are generally recognized as post-exilic. . . . In Isaiah 56 and the following chapters there are repeated references to the temple and its service, indicating that it had already been restored. More-

over, these references are not confined to the latter part of the book. . . . . The fact, on the one hand, that there are few, if any, allusions to contemporary events in these chapters, and, on the other hand, that little or nothing is known of the condition and hopes of the Jews during this period (the closing years of the Babylonian exile) makes the dating of these prophecies possible although far from certain. . . . Also the assumption that the author of these chapters lived in the Babylonian exile is not supported by a close examination of the prophecies themselves. Possibly their author was one of the few who, like Zerubbabel, had been born in Babylon and later returned to Palestine. He was also dealing with such broad and universal problems that he gives few indications of his date and place of abode; but all the evidence that is found points to Jerusalem as the place where he lived and wrote. . . The prophet's interest and point of view center throughout in Jerusalem, and he shows himself far more familiar with conditions in Palestine than in distant Babylon. Most of his illustrations are drawn from the agricultural life of Palestine. His vocabulary is also that of a man dwelling in Palestine, and in this respect is in marked contrast with the synonyms employed by Ezekiel, the prophet of the Babylonian exile" (pp. 27, 28).

That is to say, the two most recent investigators of the Book of Isaiah reach conclusions quite at variance with the opinions advocated in 1890, when Delitzsch so reluctantly allowed that chapters 40-66 may have sprung from the period of Babylonian exile. These last twenty-seven chapters are now found to have been written most probably in Palestine rather than in Babylonia, and are no longer claimed to speak primarily to the suffering exiles in captivity as was formerly supposed.

THE PRESENT STATE OF THE QUESTION

The present state of the Isaiah question is, to say the least, complex, if not chaotic. Those who deny the integrity of the

book may be divided into two groups which we may call moderates and radicals. Among the moderates may be included Drs. Driver, G. A. Smith, Skinner, Kirkpatrick, Koenig, A. B. Davidson and Whitehouse. These all practically agree that the following chapters and verses are *not Isaiah's*: 11:10-16; 12:1-6; 13:1-14:23; 15:1-16:12; 21:1-10; 24-27; 34-66. That is to say, some forty-four chapters out of the whole number, sixty-six, were not written by Isaiah; or, approximately 800 out of 1,292 verses are not genuine.

Among the radicals are Drs. Cheyne, Duhm, Hackmann, Guthe, Marti and Kennett. These all reject approximately 1,030 verses out of the total 1,292, retaining the following only as *the genuine product of Isaiah and his age:* 1:2-26, 29-31; 2:6-19; 3:1, 5, 8, 9, 12-17, 24; 4:1; 5:1-14, 17-29; 6:1-13; 7:1-8:22; 9:8-10:9; 10:13, 14, 27-32; 14:24-32; 17:1-14; 18:1-6; 20:1-6; 22:1-22; 28:1-4, 7-22; 29:1-6, 9, 10, 13-15; 30:1-17; 31:1-4. That is, only about 262 verses out of the total, 1,292, are allowed to be genuine.

This is, we believe, a fair statement of the Isaiah question as it exists today.

On the other hand, there are those who still defend the unity of Isaiah's book, e. g., Strachey (1874), Naegelsbach (1877), Bredenkamp (1887), Douglas (1895), W. H. Cobb (1883-1908), W. H. Green (1892), Vos (1898-99), Thirtle (1907) and Margoliouth (1910)*.

THE PRIME REASON FOR DISSECTING ISAIAH

The fundamental axiom of criticism is the dictum that a prophet always spoke out of a definite historical situation to the present needs of the people among whom he lived, and that a definite historical situation shall be pointed out for each prophecy. This fundamental postulate underlies all modern criticism of Old Testament prophecy.

*Compare also the writer's "The Book of Isaiah," Y. M. C. A. Press, N. Y., 1910.

This principle on the whole is sound, but it can easily be overworked. Certain cautions are necessary, for example:

(1) It is impossible to trace each separate section of prophecy, independently of its context, to a definite historical situation. Besides, the prophets often speak in poetry, and poetry ought not as a rule to be taken literally.

(2) It is not necessarily the greatest event in a nation's history or the event about which we happen to know the most, that may actually have given birth, humanly speaking, to a particular prophecy. Israel's history is full of crises and events, any one of which may easily be claimed to furnish an appropriate, or at least a possible, background for a given prophecy.

(3) The prophets usually spoke directly to the needs of their own generation, but they spoke also to the generations yet to come. Isaiah, for example, commanded, "Bind thou up the testimony, *seal the law among My disciples*" (8:16); that is, preserve My teachings for the future. Again in 30:8, he says, "Now go, write it before them on a tablet, and inscribe it in a book, *that it may be for the time to come forever and ever.*" And also in 42:23, "Who is there among you that will give ear to this? *that will hearken and hear for the time to come?*"

ALLEGED EXTERNAL EVIDENCE AGAINST UNITY

Recently certain writers have appealed to the author of 2 Chronicles to prove that chapters 40-66 existed as a separate collection in his age. Whitehouse in the New Century Bible ("Isaiah", Vol. I, p. 70), says: "This is clear from 2 Chron. 36:22 ff, in which the passage Isa. 44:28 (that Cyrus would cause the temple to be built) is treated as the word of Jeremiah. The so-called 'Deutero-Isaiah' (chs. 40-66) must at that time (c. 300 B. C.) have been regarded as a body of literature standing quite apart from the Isaianic collection or collections which then existed." But the evidence obtained from this source is so doubtful that it is well-nigh valueless.

For it is not the prediction concerning Cyrus to which the chronicler points as "the word of Jehovah by the mouth of Jeremiah," but "the three-score-and-ten years" spoken of in verse 21 of the same context which Jeremiah did predict. Cf. 2 Chron. 36:21. On the other hand, the *order* of the prophets among the Jews of antiquity was (1) Jeremiah, (2) Ezekiel, (3) Isaiah, and (4) The Twelve; accordingly, any portion of any of these prophecies might be cited as belonging to Jeremiah, because his book stood first.

In any case, to seek for external evidence in behalf of the dissection of the book is indicative!

THE LITERARY HISTORY OF THE BOOK

When or how the Book of Isaiah was edited and brought into its present form is unknown. Jesus ben-Sirach, the author of Ecclesiasticus, writing c. 180 B. C., cites Isaiah as one of the notable worthies of Hebrew antiquity, in whose days, "the sun went backward and he added life to the king" (Ecclus. 48:20-25; cf. Isa. 38:4-8); and he adds, who "saw by an excellent spirit that which should come to pass at the last, and comforted them that mourned in Zion." Evidently, therefore, at the beginning of the second century B. C., at the latest, the Book of Isaiah had reached its present form, and the last twenty-seven chapters were already ascribed to the son of Amoz.

Furthermore, there is absolutely no proof that chapters 1-39, or any other considerable section of Isaiah's prophecies ever existed by themselves as an independent collection; nor is there any ground for thinking that the promissory and Messianic portions have been systematically interpolated by editors long subsequent to Isaiah's own time. It is quite arbitrary to suppose that the earlier prophets only threatened.

CERTAIN FALSE PRESUPPOSITIONS

Certain false presuppositions govern critics in their disin-

tegration of the Book of Isaiah. Only a few examples need be given by way of illustration.

(1) To one, "the conversion of the heathen" lay quite beyond the horizon of any eighth-century prophet, and consequently Isa. 2:2-4 and all similar passages should be relegated to a subsequent age.

(2) To another, "the picture of universal peace" in Isa. 11:1-9 is a symptom of late date, and therefore this section and kindred ones must be deleted.

(3) To another, the thought of "universal judgment" upon "the whole earth" in chapter 14:26 quite transcends Isaiah's range of thought.

(4) To still another, the apocalyptic character of chapters 24-27 represents a phase of Hebrew thought which prevailed in Israel only after Ezekiel.

(5) Even to those who are considered moderates the poetic character of a passage like chapter 12 and the references to a *return* from captivity as in 11:11-16, and the promises and consolations such as are found in chapter 33, are cited as grounds for assigning these and kindred passages to a much later age. Radicals deny *in toto* the existence of Messianic passages among Isaiah's own predictions.

But, to deny to Isaiah of the eighth century all catholicity of grace, all universalism of salvation or judgment, every highly developed Messianic ideal, every rich note of promise and comfort, all sublime faith in the sacrosanct character of Zion, as some do, is unwarrantably to create a new Isaiah of greatly reduced proportions, a mere preacher of righteousness, a statesman of not very optimistic vein, and the exponent of a cold ethical religion without the warmth and glow of the messages which are actually ascribed to the prophet of the eighth century.

THE WRITER'S PERSONAL ATTITUDE

More and more the writer is persuaded that the fundamental postulates of much criticism are unsound, and that

broad facts must decide the unity or collective character of Isaiah's book. To determine the exact historical background of each individual section is simply impossible, as the history of criticism plainly shows. Verbal exegesis may do more harm than good. Greater regard must be paid to the *structure* of the book. When treated as an organic whole, the book is a grand masterpiece. One great purpose dominates the author throughout, which, as he proceeds, is brought to a climax in a picture of Israel's redemption and the glorification of Zion. Failure to recognize this unity incapacitates a man to do it exegetical justice. The prophecies of the Book of Isaiah simply can not be properly understood without some comprehension of the author's scheme of thought as a whole. There is an obvious, though it may be to some extent an editorial, unity to Isaiah's prophecies. But there is as true a unity in the Book of Isaiah as is usually found *in a volume of sermons.* To regard them as a heterogeneous mass of miscellaneous prophecies which were written at widely separated times and under varied circumstances from Isaiah's own period down to the Maccabean age, and freely interpolated throughout the intervening centuries, is to lose sight of the great historic realities and perspective of the prophet. In short the whole problem of how much or how little Isaiah wrote would become immensely simplified if critics would only divest themselves of a mass of unwarranted presuppositions and arbitrary restrictions which fix hard and fast what each century can think and say.

Accordingly, the writer's attitude is that of those who, while welcoming all ascertained results of investigation, decline to accept any mere conjectures or theories as final conclusions. And while he acknowledges his very great debt to critics of all latitudes, he nevertheless believes that the Book of Isaiah, practically as we have it, may have been, and probably was, all written by Isaiah, the son of Amoz, in the latter half of the eighth century B. C.

ARGUMENTS FOR ONE ISAIAH

It is as unreasonable to expect to be able to prove the unity of Isaiah as to suppose that it has been disproven. Internal evidence is indecisive in either case. There are arguments, however, which corroborate a belief that there was but one Isaiah. Here are some of those which might be mentioned:

1. *The Circle of Ideas* is strikingly the same throughout. For example, take the name for God which is almost peculiar to the Book of Isaiah, "the Holy One of Israel". This title for Jehovah occurs in the Book of Isaiah a total of twenty-five times and only six times elsewhere in the Old Testament (one of which is in a parallel passage). It interlocks all the various portions with one another and stamps them with the personal imprimatur of him who saw the vision of the majestic God seated upon His throne, high and lifted up, and heard the angelic choirs singing: "Holy, Holy, Holy is Jehovah of hosts: the whole earth is full of Thy glory" (Chapter 6). The presence of this Divine name in all the different sections of the book is of more value in identifying Isaiah as the author of all these prophecies than though his name had been inscribed at the beginning of every chapter, for the reason that his theology is woven into the very fiber and texture of the whole book.

The title occurs twelve times in chapters 1-39, and thirteen times in chapters 40-66; and it is simply unscientific to say that the various alleged authors of the disputed portions all employed the same title through imitation. (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37: 23. Also, 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14. Compare 2 Kings 19:22; Psa. 71:22; 78:41; 89:18; Jer. 50:29; 51:5.)

Another unique idea which occurs with considerable repetition in the Book of Isaiah is the thought of a "highway". Cf. 11:16; 35:8; 40:3; 43:19; 49:11; 57:14; 62:10.

Another is the idea of a "remnant". Cf. 1:9; 6:13; 10:20, 21, 22; 11:11, 12, 16; 14:22, 30; 15:9; 16:14; 17:3, 6; 21:17; 28:5; 37:31; 46:3; 65:8, 9.

Another is the position occupied by "Zion" in the prophet's thoughts. Cf. 2:3; 4:5; 18:7; 24:23; 27:13; 28:16; 29:8; 30:19; 31:9; 33:5, 20; 34:8; 46:13; 49:14; 51:3, 11; 52:1; 57:13; 59:20; 60:14; 62:1, 11; 65:11, 25; 66:8.

Still another is the expression, "pangs of a woman in travail." Cf. 13:8; 21:3; 26:17, 18; 42:14;54:1; 66:7.

All these, and many others which are less distinctive, stamp psychologically the book with an individuality which it is difficult to account for if it be broken up into various sections and distributed, as some do, over the centuries.

2. *Literary Style.*

As negative evidence, literary style is not a very safe argument, for as Professor McCurdy says, "In the case of a writer of Isaiah's endowments, style is not a sure criterion of authorship" ("History, Prophecy and the Monuments," II, p. 317 n.). Yet it is remarkable that the clause, "for the mouth of Jehovah hath spoken it", should be found three times in the Book of Isaiah, and nowhere else in the Old Testament. Cf. 1:20; 40:5; 58:14.

It is also singular that the Divine title, "the Mighty One of Israel," should occur three times in Isaiah and nowhere else in the Old Testament. Cf. 1:24; 49:26; 60:16.

And it is noteworthy that the phrase, "streams of water," should occur twice in Isaiah and nowhere else. Cf. 30:25; 44:4.

And most peculiar is the tendency on the part of the author to emphatic reduplication. Cf. 2:7, 8; 6:3; 8:9; 24:16, 19; 40:1; 43:11, 25; 48:15; 51:12; 57:19; 62:10.

Isaiah's style differs widely from that of every other Old Testament prophet and is as far removed as possible from that of Ezekiel and the post-exilic prophets.

3. *Historical References.*

Take for example, first, the prophet's constant reference to Judah and Jerusalem, 1:7-9; 3:8; 5:13; 24:19; 25:2; 40:2, 9; 62:4. Also, to the temple and its ritual of worship and sacrifice. In chapter 1:11-15, when all was prosperous, the prophet complained that the people are profuse and formal in their ceremonies and sacrifices; in chapter 43:23, 24, on the contrary, when the country had been overrun by the Assyrians and Sennacherib had beseiged the city, the prophet complains that they had not brought to Jehovah the sheep of their burnt offerings, nor honored Him with their sacrifices. In chapter 66:1-3, 6, 20, not only is the existence of the temple and the observance of the temple ritual presupposed, but those are sentenced who place their trust in the material temple, and the outward ceremonials of temple worship.

As for the "exile", the prophet's attitude to it throughout is that of both anticipation and realization. Thus in chapter 57:1, judgment is only threatened, not yet inflicted: "The righteous is taken away *from the evil to come.*" That is to say, the exile is described as still future. On the other hand, in chapter 3:8, "Jerusalem is ruined, and Judah is fallen"; while in chapter 11:11, 12, "the Lord will set His hand again the second time to recover the remnant . . . from the four corners of the earth." To interpret such statements literally without regard to Isaiah's manifest attitude to the exile, leads only to confusion. No prophet realized so keenly or described so vividly the destiny of the Hebrews.

4. *The Predictive Element.*

This is the strongest proof of the unity of the Book of Isaiah. Prediction is the very essence of prophecy. Isaiah was pre-eminently a *prophet of the future.* With unparalleled suddenness he repeatedly leaps from despair to hope, from threat to promise, from the actual to the ideal. What Kent says of "Deutero-Isaiah" may with equal justice be said of Isaiah himself: "While in touch with his own age, the great unknown prophet lives in the atmosphere of the past and the

future" (Cf. "Sermons, Epistles and Apocalypses of Israel's Prophets", p. 28).

Isaiah spoke to his own age, but he also addressed himself to the ages to come. His verb tenses are characteristically futures and prophetic perfects. Of him A. B. Davidson's words are particularly true: "If any prophetic book be examined . . . it will appear that the ethical and religious teaching is always secondary, and that the essential thing in the book or discourse is the prophet's outlook into the future" (Hastings' Dictionary of the Bible, article, "Prophecy and Prophets").

Isaiah was exceptionally given to predicting: thus,

(1) *Before the Syro-Ephraimitic war (734 B. C.),* he predicted that within sixty-five years Ephraim should be broken in pieces (7:8); and that before the child Maher-shalal-hash-baz should have knowledge to cry, "My father" or "My mother", the riches of Damascus and the spoil of Samaria should be carried away (8:4; cf. 7:16). There are numerous other predictions among his earlier prophecies. (Cf. 1:27, 28; 2:2-4; 6:13; 10:20-23; 11:6-16; 17:14.)

(2) *Shortly before the downfall of Samaria in 722 B. C.* Isaiah predicted that Tyre shall be forgotten seventy years, and that after the end of seventy years her merchandise shall be holiness of Jehovah. (Cf. Isa. 23:15.)

(3) *Likewise prior to the siege of Ashdod in 711 B. C.,* he proclaimed that within three years Moab should be brought into contempt (Isa. 16:14), and that within a year all the glory of Kedar should fail (Isa. 21:16).

(4) *And not long prior to the siege of Jerusalem by Sennacherib in 701 B. C.,* he predicted that in an instant, suddenly, a multitude of Jerusalem's foes should be as dust (Isa. 29:5); that yet a very little while and Lebanon should be turned into a fruitful field (Isa. 29:17); that Assyria should be dismayed and fall by the sword but not of men (Isa. 30:17, 31; 31:8). Furthermore, that for days beyond a year, the careless women

of Jerusalem should be troubled (Isa. 32:10, 16-20); and that the righteous in Zion should see Jerusalem a quiet habitation, and return and come with singing (Isa. 33:17-24; 35:4, 10); but that Sennacherib on the contrary should hear tidings and return without shooting an arrow into the city (Isa. 37:7, 26-29, 33-35).

In like manner *after* the siege of Jerusalem by Sennacherib, 701 B. C., the prophet continued to predict; and, in order to demonstrate to the suffering remnant about him the deity of Jehovah and the folly of idolatry, pointed to the predictions which he had already made in the earlier years of his ministry, and to the fact that they had been fulfilled. For example, he says:

In chapter 41:21-23, 26 ff.: "Who hath declared it from the beginning that we may know, and beforetime that we may say, He is right?"

In chapter 42:9, 23: "Behold the former things are come to pass and new things do I declare; before they spring forth I tell you of them."

In chapter 43:9, 12: "Who among them can declare this and show us former things? [i. e., things to come in the immediate future.] I have declared, and I have saved and I have showed."

In chapter 44:7, 8, 27, 28: "Who, as I, shall call, and shall declare it? . . . The things that are coming and that shall come to pass, let them [the idols] declare. Have not I declared unto thee of old and showed it? And ye are My witnesses. . . . That saith of Cyrus, He is My shepherd, and shall perform all My pleasure, even saying of Jerusalem, she shall be built; and of the temple, thy foundation shall be laid."

In chapter 45:1-4, 11, 21: "It is I Jehovah, who call thee by thy name, even the God of Israel. . . . I have called thee by thy name: I have surnamed thee though thou hast not known Me. . . . Ask of Me the things that are to come.

. . . I have raised him [Cyrus] up in righteousness, and he shall build My city, and he shall let My exiles go free."

In chapter 46:10, 11: "Declaring the end from the beginning, and from ancient times things that are not yet done; . . . calling a ravenous bird [Cyrus] from the east, the man of My counsel. . . . Yea, I have spoken, I will also bring it to pass."

In chapter 48:3, 5: "I have declared the former things from of old, . . . and I showed them, suddenly I did them, and they came to pass. . . . I have declared it to thee from of old; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them."

And again in chapter 48:6-8, 14-16: "I have showed thee new things from this time, even hidden things; . . . before this day thou heardest them not, . . . yea, from of old thine ear was not opened. . . . Who, among them hath declared these things? . . . I even I have spoken; yea, I have called him; from the beginning I have not spoken in secret." To which long list of predictions the prophet adds by way of lamentation: "Oh, that thou hadst hearkened to my commandments [including predictions]! then had thy peace been like a river, and thy righteousness as the waves of the sea" (48:18).

CYRUS A SUBJECT OF PREDICTION

From all these numerous explicit and oft-repeated predictions one thing is obvious, namely, that great emphasis is laid on prediction throughout the Book of Isaiah. "Cyrus" must be considered as predicted from any point of view. The only question is, Does the prophet emphasize the fact that he is himself predicting the coming of Cyrus? or, that former predictions concerning Cyrus are now in his time coming to pass?

Canon Cheyne's remark upon this point is apropos. He says: "The editor, who doubtless held the later Jewish theory of prophecy, may have inferred from a number of passages,

especially 41:26; 48:3, 6, 14, that the first appearance of Cyrus had been predicted by an ancient prophet, and observing certain Isaianic elements in the phraseology of these chapters may have identified the prophet with Isaiah" ("Introduction to the Book of Isaiah," p. 238). Why not regard "the editor's" inference legitimate?

Dr. George Adam Smith likewise allows that Cyrus is the fulfillment of *former predictions.* He says: "Nor is it possible to argue as some have tried to do, that the prophet is predicting these things as if they had already happened. For as part of an argument for the unique divinity of the God of Israel, Cyrus, alive and irresistible, and already accredited with success, is pointed out as the unmistakable proof that *former* prophecies of a deliverance for Israel are already coming to pass. Cyrus, in short, is not presented as a prediction but as a proof *that a prediction is being fulfilled*" (Hastings' Dictionary of the Bible, art. "Isaiah", p. 493). Further, he says: "The chief claim, therefore, which chapters 40 ff. make for the God of Jehovah is His power to direct the history of the world in conformity to a long predicted and faithfully followed purpose. This claim starts from the proof *that Jehovah has long before predicted events now happening* or about to happen, with Cyrus as their center" (Idem, p. 496).*

Hence in any case it must be allowed that Cyrus is the subject of prediction. It really makes little difference at which end of history one stands, whether in the eighth century B. C. or in the sixth, *Cyrus, to the author of chapters 40-48, is the subject of prediction.* Whether, indeed, he is really predicting Cyrus in advance of all fulfillment, or whether Cyrus to him is the fulfillment of some ancient prediction does not alter the fact that Cyrus was the subject of prediction on the part of somebody. As was stated above, the whole question is, which does the prophet emphasize, (1) the fact that he is predict-

*The italics are ours.

ing? or, (2) that former predictions are now before his eyes coming to pass? The truth is, the prophet seems to live in the atmosphere of both the past and the future. This is true of Isaiah, who in his inaugural vision (ch. 6) paints a scene which Delitzsch describes as "like a prediction in the process of being fulfilled". The same is presumably true of chapters 24-27. There the prophet repeatedly projects himself into the future, and speaks from the standpoint of the fulfillment of his prediction. This was an outstanding characteristic of Isaiah. At one time he emphasizes the fact that he is predicting, and a little later he seems to emphasize that his predictions are coming to pass. Accordingly, if a decision must be made as to when Cyrus was actually predicted, it is obviously necessary to assume that he was predicted *long before his actual appearance.*

This is in keeping with the Deuteronomic test of prophecy, which says: "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken; the prophet hath spoken it presumptuously, thou shalt not be afraid of him" (Deut. 18:22).

There is a similar prediction in the Old Testament: King Josiah was predicted by name two centuries before he came. (1 Kings 13:2; cf. 2 Kings 23:15, 16.)

Dr. W. H. Cobb, in the "Journal of Biblical Literature and Exegesis", 1901 (p. 79), pleads for a "shrinkage of Cyrus", because Cyrus figures only in chapters 40-48, and is then dismissed. Dr. Thirtle in his volume entitled, "Old Testament Problems" (pp. 244-264), argues that the name "Cyrus" is a mere appellative, being originally not *Koresh* (Cyrus), but *Horesh* (workman, artificer, image-breaker), and that chapter 44:27, 28 is therefore a gloss. But in opposition to these views the present writer prefers to write Cyrus large, and to allow frankly that he is the subject of prediction; for, the very point of the author's argument is, that he is predicting events

which Jehovah alone is capable of foretelling or bringing to pass; in other words, that prescience is the proof of Jehovah's deity.

Isaiah lived in an age when prediction was needed; cf. Amos 3:9. Political events were kaleidoscopic and there was every incentive to predict. But Jehovah's predictions alone were trustworthy.

That Isaiah's prophecies contain wonderful predictions is attested both by Jesus ben-Sirach in Ecclus. 48-20-25, which was written about 180 B. C., and by Josephus in his "Antiquities" XI, I, 1, 2, dating from about 100 A. D.

Why should men object to prediction on so large a scale? Unless there is definiteness about any given prediction, unless it transcends ordinary prognostication there is no especial value in it. The only possible objection is that prediction of so minute a character is "abhorrent to reason". But the answer to such an objection is already at hand; it may be abhorrent to reason, but it is certainly a handmaid to faith. Faith has to do with the future even as prediction has to do with the future; and the Old Testament is pre-eminently a book which encourages faith.

The one outstanding differentiating characteristic of Israel's religion is predictive prophecy. Only the Hebrews ever predicted the coming of the Messiah of the kingdom of God. Accordingly, to predict the coming of a Cyrus as the *human* agent of Israel's salvation is but the reverse side of the same prophet's picture of the *Divine* agent, the obedient, suffering Servant of Jehovah, who would redeem Israel from their sin.

Deny to Isaiah the son of Amoz the predictions concerning Cyrus, and the prophecy is robbed of its essential character and unique perspective; emasculate these latter chapters of Isaiah of their predictive feature, and they are reduced to a mere *vaticinium ex eventu,* and their religious value is largely lost.

CHAPTER VI

THE BOOK OF DANIEL

BY PROFESSOR JOSEPH D. WILSON, D. D.,
THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL CHURCH,
PHILADELPHIA, PENNSYLVANIA,
AUTHOR OF "DID DANIEL WRITE DANIEL?"

Modern objections to the Book of Daniel were started by German scholars who were prejudiced against the supernatural. Daniel foretells events which have occurred in history. Therefore, argue these scholars, the alleged predictions must have been written after the events.

But the supernatural is not impossible, nor is it improbable, if sufficient reason for it exists. It is not impossible, for instance, that an event so marvellous as the coming of the Divine into humanity in the person of Jesus Christ should be predicted. So far from being impossible, it seems to common sense exceedingly probable; and furthermore, it seems not unreasonable that a prophet predicting a great and far distant event, like that indicated above, should give some evidence to his contemporaries or immediate successors that he was a true prophet. Jeremiah foretold the seventy years captivity. Could his hearers be warranted in believing that? Certainly. For he also foretold that all those lands would be subjected to the king of Babylon. A few years showed this latter prophecy to be true, and reasonable men believed the prediction about the seventy years.

But the attacks of the German scholars would have been innocuous had it not been for their copyists. The German scholars—even theological professors—are not necessarily Christians. Religion is with them an interesting psychological phenomenon. Their performances are not taken too seriously

by their compeers. But outside of their learned circles a considerable number of writers and professors in schools, anxious to be in the forefront, have taken the German theories for proven facts, and by saying "all scholars are agreed," etc., have spread an opinion that the Book of Daniel is a pious fraud.

There is another class of impugners of Daniel—good men, who do not deny the ability of God to interpose in human affairs and foretell to His servants what shall be hereafter. These men, accepting as true what they hear asserted as the judgment of "all scholars" and regretfully supposing that Daniel is a fiction, have endeavored to save something from the wreck of a book which has been the stay of suffering saints through the ages, by expatiating on its moral and religious teaching. It is probable that these apologists—victims themselves of a delusion which they did not create but which they have hastily and foolishly accepted—have done more harm than the mistaken scholars or the hasty copyists, for they have fostered the notion that a fraud may be used for holy ends, and that a forger is a proper teacher of religious truth, and that the Son of God approved a lie.

The scholars find that in chapter 8 of Daniel, under the figure of a very little horn, Antiochus Epiphanes is predicted as doing much hurt to the Jews. The vision is of the ram and he-goat which represent Persia and Greece, so specified by name. A notable horn of the he-goat, Alexander the Great, was broken, and in its place came four horns, the four kingdoms into which the Greek empire was divided. From one of these four sprang the little horn. That this refers primarily to Antiochus Epiphanes there is no doubt. He died about 163 B. C. The theory of the rationalistic critics is that some "pious and learned Jew" wrote the Book of Daniel at that time to encourage the Maccabees in their revolt against this bad king; that the book pretends to have been written in Babylon, 370 years before, in order to make it pass current as a revelation from God. This theory has been supported

by numerous arguments, mostly conjectural, all worthless and, in a recent publication, a few designedly delusive.

The imaginary Jew is termed "pious" because lofty religious ideas mark the book, and "learned" because he exhibits so intimate an acquaintance with the conditions and environments of the Babylonian court four centuries before his date. But as no man, however learned, can write an extended history out of his own imagination without some inaccuracies, the critics have searched diligently for mistakes. The chief of these supposed mistakes will be considered below.

We meet a difficulty at the threshold of the critics' hypothesis. Dan. 9:26 predicts the destruction of Jerusalem and the temple; a calamity so frightful to the Jewish mind that the Septuagint shrank from translating the Hebrew. What sort of encouragement was this? The hypothesis limps at the threshold.

Having Antiochus Epiphanes in chapter 8 the rationalistic critics try to force him into chapter 7. They find a little horn in chapter 7, and struggle to identify him with the "very little horn" of chapter 8. There is no resemblance between them. The words translated "little horn" are different in the different chapters. The little horn of chapter 7 springs up as an eleventh horn among *ten* kings. He is diverse from other kings. He continues till the Son of Man comes in the clouds of heaven and the kingdom which shall never be destroyed is set up. Antiochus Epiphanes, the little horn of chapter 8, comes out of one of the *four* horns into which Alexander's kingdom resolved itself. He was not diverse from other kings, but was like scores of other bad monarchs, and he did not continue till the Son of Man.

These divergencies render the attempted identification absurd, but an examination of the two sets of prophecies in their entirety shows this clearly. Chapters 2 and 7 are a prophecy of the world's history to the end. Chapters 8 and 11 refer to a crisis in Jewish history, a crisis now long past.

Chapter 2, the Image with its head of gold, breast of silver, belly of brass, legs of iron, feet and toes of mingled iron and clay, tells of four world-kingdoms, to be succeeded by a number of sovereignties, some strong, some weak, which would continue till the God of heaven should set up a kingdom never to be destroyed. Chapter 7, the Four Beasts, is parallel to the Image. The same four world-empires are described; the fourth beast, strong and terrible, to be succeeded by ten kings, who should continue till the coming of the Son of Man, who should set up an everlasting kingdom.

These four world-empires were Babylon, Persia, Greece and Rome. There have been no other world-empires since. Efforts have been made to unite the divided sovereignties of Europe by royal intermarriages and by conquest, but the iron and clay would not cleave together. The rapidity of the Greek conquest is symbolized by the swift leopard with four wings; its division by four heads. The Roman empire is diverse from the others—it was a republic and its iron strength is dissipated among the nations which followed it and which exist today, still iron and clay.

These prophecies which are illustrated in every particular by history to the present moment stand in the way of the unbelieving theory. The Roman empire, the greatest of all, must be eliminated to get rid of prediction, and any shift promising that end has been welcomed. One set of critics makes the kingdom of the Seleucidae, which was one of the parts of the Greek empire, the fourth world-kingdom, but it never was a world-kingdom. It was part of the Greek empire—one of the four heads upon the leopard. Another set creates an imaginary Median empire between Babylon and Persia. There was no such empire. The Medo-Persian empire was one. Cyrus, the Persian, conquered Babylon. All history says so and the excavations prove it.

Among the nations which were to take the place of the fallen Roman empire, another power was to rise—"a little

horn," shrewd and arrogant. It was to wear out the saints of the Most High, to be diverse from the other ten sovereignties, to have the other sovereignties given into its hand, and to keep its dominion till the coming of the Son of Man.

Whatever this dread power is, or is to be, it was to follow the fall of the Roman empire and to rise among the nations which, ever since, in some form or other have existed where Rome once held sway. Whether that power, differing from civil governments and holding dominance over them, exists now and has existed for more than a thousand years, or is to be developed in the future, it was to arise in the Christian era. The words are so descriptive, that no reader would ever have doubted were it not that the prophecy involves prediction.

The attempt of the "very little horn" of chapter 8, Antiochus Epiphanes, to extirpate true religion from the earth, failed. Yet it was well-nigh successful. The majority of the nation were brought to abandon Jehovah and to serve Diana. The high priest in Jerusalem sent the treasurers of the temple to Antioch as an offering to Hercules. Jews out-bade each other in their subservience to Antiochus. His cruelties were great but his blandishments were more effective for his purpose; "by peace he destroyed many". Idolatrous sacrifices were offered throughout Judea. Judaism was all but dead, and with its death the worship of the one God would have found no place in all the earth.

This prophecy encouraged the few faithful ones to resist the Greek and their own faithless fellow countrymen. God foresaw and forewarned. The warning was unheeded by the mass of the Jews. Sadduceeism then did not believe in the supernatural and it has repeated its disbelief. Fortunately there was a believing remnant and true religion was saved from extinction.

The Seventy Weeks. (Dan. 9:24-27.) "Weeks" in this prophecy are not weeks of days but "sevens," probably years,

but whether astronomical years of 365¼ days or prophetic years of 360 days does not appear. Our Lord's saying when referring to the prophecy of Daniel (Matt. 24:15), "Let him that readeth understand," seems to indicate a peculiarity about the period foretold.

From the issuance of a commandment to restore and rebuild Jerusalem unto Messiah there would be sixty-nine sevens, i. e., 483 years. Messiah would be cut off and have nothing, and the people of a prince would destroy Jerusalem and the temple.

It came to pass in the procuratorship of Pontius Pilate. Messiah appeared; He was cut off; He had nothing, no place to lay His head, nothing except a cross. And before the generation which crucified Him passed away, the soldiers of the Roman emperor destroyed the city and sanctuary, slew all the priests and ended Jewish church and nation.

Unto Messiah the Prince there were to be 483 years from an edict to rebuild Jerusalem. That edict was issued in the twentieth year of Artaxerxes Longimanus. Somewhere between 454 B. C. and 444 B. C. is the date, with the preponderance of opinion in favor of the later date. Four hundred and eighty-three years brings us to 29—39 A. D. Or, if prophetic years are meant, the *terminus ad quem* is 22—32 A. D. Pontius Pilate was procurator of Judea from 26 A. D. to 36 A. D.

All this is plain enough, and if the words of Daniel had been written after the death of our Saviour and the fall of Jerusalem, no one could fail to see that Jesus Christ is indicated. But if written in the exile this would be supernatural prediction, and hence the struggles of the critics to evade somehow the implications of the passage. To find some prominent person who was "cut off" prior to 163 B. C. was the first desideratum. The high priest Onias, who was murdered through the intrigues of rival candidates for his office, was the most suitable person. He was in no respect

the Messiah, but having been anointed he might be made to serve. He died 171 B. C. The next step was to find an edict to restore and rebuild Jerusalem, 483 years before 171 B. C. That date was 654 B. C., during the reign of Manasseh, son of Hezekiah. No edict could be looked for there. But by deducting 49 years, the date was brought to 605 B. C., and as in that year Jeremiah had foretold (Jer. 25:9) the destruction of Jerusalem, perhaps this would do.

There were two objections to this hypothesis; one, that a prophecy of desolation and ruin to a city and sanctuary then in existence was not a commandment to restore and rebuild, and the other objection was that this also was a supernatural prediction, and as such, offensive to the critical mind. Accordingly, recourse was had to the decree of Cyrus (Ezra 1:1-4) made in 536 B. C. But the decree of Cyrus authorized, not the building of Jerusalem, but the building of the temple. It is argued that forts and other defences, including a city wall must have been intended by Cyrus, and this would be rebuilding Jerusalem; but the terms of the edict are given and no such defences are mentioned. Nor is it likely that a wise man like Cyrus would have intended or permitted a fortified city to be built in a remote corner of his empire close to his enemy, Egypt, with which enemy the Jews had frequently coquetted in previous years. At all events, the city was not restored until the twentieth year of Artaxerxes, as appears from Neh. 2:3, 8, 13, etc., where Nehemiah laments the defenceless condition of Jerusalem. Permission to build could safely be given then, for Egypt had been conquered and the loyalty of the Jews to Persia had been tested. Moreover, the date of Cyrus' decree does not meet the conditions. From 536 B. C. to 171 B. C. is 365 years and not 483. A "learned and pious Jew" would not have made such a blunder in arithmetic in foisting a forgery upon his countrymen.

There were four decrees concerning Jerusalem issued by the Persian court. The first under Cyrus, alluded to above,

the second under Darius Hystaspis. (Ezra 6.) The third in the seventh year of Artaxerxes. (Ezra 7:12-26.) All of these concern the temple. The fourth in the twentieth year of Artaxerxes was the only one to restore and rebuild a walled town.

The Book of Daniel was translated into Greek about 123 B. C., forty years after the death of Antiochus Epiphanes. This prophecy of the Seventy Weeks troubled the Jewish translators. It foretold disaster to Jerusalem. City and sanctuary would be destroyed. They had been destroyed 464 years before by Nebuchadnezzar. Would they be destroyed again? The translators were unwilling to believe that such a calamity would occur again. Could they not make out that the words referred to the troubles under Antiochus? It was true that he had destroyed neither city nor temple, but he had polluted the temple. Perhaps that was equivalent to destruction. At all events they did not dare to say that another destruction of Jerusalem lay in the future.

But there stood the words. From the going forth of commandment to restore Jerusalem unto Messiah the Prince would be seven weeks and three score and two weeks, 483 years. They could do nothing with those words. They left them out, and mangled the rest of the passage to give obscurely the impression that the disasters there foretold were a thing of the past.

This mistranslation of a Divine oracle to make it say what they wished it to say was a high-handed proceeding, but it did not prevent its fulfillment. At the time appointed Messiah came and was crucified and Jerusalem fell. The critics' efforts to force some meaning, other than a prediction of Christ, into this prophecy is thus seen to be not without precedent.

SUPPOSED INACCURACIES

But the rationalistic interpretations of the forementioned great prophecies are so unnatural, so evidently forced in order

to sustain a preconceived theory, that they would have deceived none except those predisposed to be deceived. Accordingly attempts have been made to discredit the Book of Daniel; to show that it could not have been written in Babylon; to expose historical inaccuracies and so forth. The scholars discovered some supposed inaccuracies, and, the fashion having been set, the imitation scholars eagerly sought for more and with the help of imagination have compiled a considerable number. They are in every case instances of the inaccuracy of the critics.

(1) First, may be mentioned, as the only one ever having had any weight, *the fact that no historian mentions Belshazzar.* It was therefore assumed that "the learned and pious Jew", whom the critics imagined, had invented the name. Since 1854 this "inaccuracy" has disappeared from the rationalistic dictionaries and other productions. The excavations have answered that.

(2) Disappointed at the discovery of the truth, the critics now find fault with *the title "king" which Daniel gives to Belshazzar* and assert that *no tablets have been found dated in his reign.* It is not probable that any such tablets will be found, for his father outlived him and even though Belshazzar were co-king, his father's name would be in the dates. The tablets, however, show that Belshazzar was the commander of the troops, that he was the man of action—his father being a studious recluse—that he was the darling of the people and that the actual administration was in his hands. He was the heir to the throne and even if not formally invested, was the virtual king in the eyes of the people.

(3) It is objected next that *Belshazzar was not the son of Nebuchadnezzar as the queen mother says in Dan. 5:11.* If he were the grandson through his mother the same language would be used, and the undisturbed reign of Nabonidus in turbulent Babylon is accounted for in this way.

(4) The quibble that *the monuments do not say that*

Belshazzar was slain at the taking of Babylon is unworthy of the scholar who makes it. It is admitted that Belshazzar was a prominent figure before the city was captured, that "the son of the king died" and that he then "disappeared from history". He was heir to the kingdom. He was a soldier. His dynasty was overthrown. He disappeared from history. Common sense can make its inference.

(5) It is hard, however, for the impugners of Daniel to let the Belshazzar argument go. To have him appear prominently in the inscriptions, after criticism had decided that he never existed, is awkward. Accordingly, we have a long dissertation ("Sayce's Higher Crit. and Monuments," 497-531) showing that *the claim of Cyrus to have captured Babylon without fighting* is inconsistent with the accounts of the secular historians, which dwell upon the long siege, the desperate fighting, the turning of the river, the surprise at night, etc. Very well, the two accounts are inconsistent. But what has this to do with Daniel? His account is as follows:

"In that night was Belshazzar the Chaldean king slain, and Darius the Mede received the kingdom" (Dan. 5:31). Not a word about a siege, etc. An account entirely consistent with the inscription of Cyrus. And yet the critic has the audacity to say that "the monumental evidence has here pronounced against the historical accuracy of the Scripture narrative"! ("H. C. & M.", 531). This is not criticism; it is misrepresentation.

(6) *Daniel mentions the "Chaldeans" as a guild of wise men.* This has been made a ground of attack. "In the time of the exile", they tell us, "the Chaldeans were an imperial nation. Four centuries afterward the term signified a guild; therefore, Daniel was written four centuries afterward". It is strange that none of the critics consulted Herodotus, the historian nearest to Daniel in time. He visited Babylon in the same century with Daniel and uses the word in the same sense as Daniel and in no other. (Herod. 1:181, 185.)

(7) *The Book of Daniel spells Nebuchadnezzar with an "n" in the penultimate instead of an "r";* therefore, the critics argue, it must have been written 370 years later. But Ezra spells it with an "n". So do 2 Kings, 1 & 2 Chronicles, and so does Jeremiah seven times out of sixteen. Jeremiah preceded Daniel and if either Kings or Chronicles was written in Babylon we have the same spelling in the same country and about the same time.

(8) As to *the Greek words in Daniel,* relied on by Driver to prove a late date: when we discover that these are the names of musical instruments and that the Babylonians knew the Greeks in commerce and in war and realize that musical instruments carry their native names with them, this argument vanishes like the rest.

(9) But, it is urged, *Daniel gives the beginning of the captivity* (1:1) *in the third year of Jehoiakim, 606 B. C., whereas Jerusalem was not destroyed till 587 B. C.,* therefore, etc.

Daniel dates the captivity from the time that he and the other youths were carried away. A glance at the history will suggest when that was. Pharaoh Necho came out of Egypt against Babylon in 609 B. C. He met and defeated Josiah at Megiddo. He then marched on northward. In three months he marched back to Egypt, having accomplished nothing against Babylon. The interval, 609 to 605 B. C., was the opportunity for Nebuchadnezzar. He secured as allies or as subjects the various tribes in Palestine, as appears from Berosus. Among the rest "Jehoiakim (2 Kings 24:1) became his servant three years". During that time he took as guests or as hostages the noble youths. At the end of the three years, in 605, Necho re-appeared on his way to fatal Carchemish. Jehoiakim renounced Nebuchadnezzar, and sided with Necho. A merciful Providence counted the seventy years captivity from the very first deportation and Daniel tells us when that was. The captivity ended in 536 B. C.

(10) *The Aramaic.* One critic said Aramaic was not spoken in Babylon. Others, not so self-confident, said the Aramaic in Babylon was different from Daniel's Aramaic. None of them knew what Aramaic was spoken in Babylon. There was Ezra's Aramaic. It was like Daniel's and Ezra was a native of Babylon. To save their argument they then post-dated Ezra too.

In 1906 and 1908, there were unearthed papyrus rolls in Aramaic written in the fifth century, B. C. It is impossible to suggest redactors and other imaginary persons in this case, and so the Aramaic argument goes the way of all the rest. Before these recent finds the Aramaic weapon had begun to lose its potency. The clay tablets, thousands of which have been found in Babylonia, are legal documents and are written in Babylonian. Upon the backs of some of them were Aramaic filing marks stating in brief the contents. These filings were for ready reference and evidently in the common language of the people, the same language which the frightened Chaldeans used when the angry monarch threatened them. (Dan. 2:4.)

There are some other alleged inaccuracies more frivolous than the above. Lack of space forbids their consideration here.

Two new objections to the genuineness of Daniel appear in a dictionary of the Bible, edited by three American clergymen. The article on Daniel states that "the BABA BATHRA* *ascribes the writing not to Daniel but along with that of some other books to the men of the Great Synagogue".* THIS STATEMENT IS CORRECT IN WORDS, BUT BY CONCEALMENT CONVEYS A FALSE IMPRESSION. The trick lies in the phrase, "some other books". What are those other books? They are Ezekiel, Hosea, Amos—all the minor prophets—and Esther. The

*The passage is found in the Talmud Babylon, Tract Baba Bathra, fol. 15a., and reads, "The men of the Great Synagogue have written Ezekiel, the Twelve Minor Prophets, Daniel and Esther."—Editor.

statement itself is nonsensical, like many other things in the Talmud, but whatever its meaning, it places Daniel on the same footing as Ezekiel and the rest.

The other objection is as follows: "Chapter 11 [of Daniel] with its four world-kingdoms is wonderfully cleared when viewed from this standpoint [i. e. as a Maccabean production]. The third of these kingdoms is explicitly named as the Persian. (11:2.) The fourth to follow is evidently the Greek".

Every phrase in this is false. The chapter says nothing about four world-kingdoms. Nor does 11:2 say explicitly, or any other way, that the Persian was the third; nor that the Greek was the fourth.

No explanation or modification of these astonishing statements is offered. How could the writer expect to escape detection? True, the Baba Bathra is inaccessible to most people, but Daniel 11 is in everybody's hands.

Daniel was a wise and well-known man in the time of Ezekiel, else all point in the irony of Ezek. 28:3 is lost. He was also eminent for goodness and must have been esteemed an especial recipient of God's favor and to have had intercourse with the Most High like Noah and Job. Ezek. 14:15, 20: "When the land sinneth, though Noah, Daniel and Job were in it, they shall deliver but their own souls". A striking collocation: Noah the second father of the race, Job the Gentile and Daniel the Jew.

Daniel is better attested than any other book of the Old Testament. Ezekiel mentions the man. Zechariah appears to have read the book. The bungling attempt of the Septuagint to alter a prediction of disaster to one of promise; our Saviour's recognition of Daniel as a prophet; these are attestations. Compare Ezekiel; there is not a word in the Bible to show that he ever existed, but as he does not plainly predict the Saviour no voice is raised or pen wagged against him.

CHAPTER VII

THREE PECULIARITIES OF THE PENTATEUCH WHICH ARE INCOMPATIBLE WITH THE GRAF-WELLHAUSEN THEORIES OF ITS COMPOSITION

BY ANDREW CRAIG ROBINSON, M. A.,
BALLINEEN, COUNTY CORK, IRELAND,
AUTHOR OF "WHAT ABOUT THE OLD TESTAMENT?"

There are—amongst others—three very remarkable peculiarities in the Pentateuch which seem to be incompatible with modern theories of its composition, and to call for some explanation from the critics.

The first of these peculiarities is:

THE ABSENCE OF THE NAME "JERUSALEM" FROM THE PENTATEUCH

The first occurrence of the name "Jerusalem" in the Bible is in the Book of Joshua (10:1): "Now it came to pass when Adonizedek, King of Jerusalem", etc. In the Pentateuch the city is only once named (Gen. 14) and then it is called "Salem" —an abbreviation of its cuneiform name "Uru-salem". Now on the traditional view of the Pentateuch the absence of the name Jerusalem presents no difficulty; the fact that Bethel, Hebron, and other shrines are named, whilst Jerusalem is not, would merely mean that at these other shrines the patriarchs had built their altars, whilst at Jerusalem they had not.

But from the point of view of modern critics who hold that the Pentateuch was in great part composed to glorify the priesthood at Jerusalem, and that the Book of Deuteronomy in particular was produced to establish Jerusalem as the central and only acceptable shrine for the worship of

Israel—this omission to name the great city, then of historic and sacred fame, which they wished to exalt and glorify, seems very strange indeed. According to the theories of the critics the composers of the Pentateuch had a very free hand to write whatsoever they wished, and they are held to have freely exercised it. It seems strange then to find the "Yahvist," supposed to have been written in the Southern Kingdom, and to have been imbued with all its prejudices, consecrating Bethel by a notable theophany (Gen. 28:16, 19), whilst in all that he is supposed to have written in the Pentateuch he never once even names his own Jerusalem. And so the "priestly writer" also, to whom a shrine like Bethel ought to be anathema, is found nevertheless consecrating Bethel with another theophany: "Jacob called the name of the place where God spoke with him Bethel" (Gen. 35:14, 15), and he never even names Jerusalem.

What is the explanation of all this? What is the inner meaning of this absence of the name Jerusalem from the Pentateuch? Is it not this: that at the time the Pentateuch was written, Jerusalem, with all her sacred glories, *had not entered yet into the life of Israel.*

The second remarkable peculiarity to which attention is called is:

THE ABSENCE OF ANY MENTION OF SACRED SONG FROM THE RITUAL OF THE PENTATEUCH

This is in glaring contrast to the ritual of the second temple, in which timbrels, harps, and Levite singers bore a conspicuous part. Yet it was just in the very time of the second temple that the critics allege that a great portion of the Pentateuch was composed. How is it then that none of these things occur in the Mosaic ritual? It might have been expected that the priests in post-exilic times would have sought to establish the highest possible sanction for this musical ritual, by representing it as having been ordained by Moses.

But no such ordinance in point of fact occurs, and the Pentateuch stands in its primitive simplicity, destitute of any ordinance of music in connection with the ritual, except those passages in which the blowing of the trumpets is enjoined at the Feast of Trumpets, the blowing of the trumpet throughout the land in the year of Jubilee, and the command, contained in a single passage (Num. 10:10), that in the day of gladness, and in the beginnings of the months, over the burnt offerings and over the sacrifices of the peace offerings the silver trumpets were to sound. No mention in connection with the ritual of cymbals, harps, timbrels, or psalteries; no mention of sacred song, or Levite singers. No music proper entered into the ritual, only the crude and warlike blare of trumpets. No ordinance of sacred song, no band of Levite singers. The duties of the Levites, in the Book of Numbers, are specially defined. The sons of Gershom were to bear the tabernacle and its hangings on the march; the sons of Kohath bore the altars and the sacred vessels; the sons of Merari were to bear the boards and bands and pillars of the sanctuary. No mention whatsoever of any ministry of sacred song. A strange omission this would be, if the "Priestly Code" (so-called) which thus defines the duties of the Levites, had been composed in post-exilic times, when Levite singers—sons of Asaph—cymbals, harp, and song of praise formed leading features in the ritual. Does it not seem that the Mosaic Code, enjoining no music but the simple sounding of the trumpet-blast, *stands far behind* these niceties of music and of song, *seeming to know nothing of them all?*

The third remarkable peculiarity to which attention is called is:

THE ABSENCE OF THE DIVINE TITLE "LORD OF HOSTS" FROM THE PENTATEUCH

The first occurrence of this Divine title in the Bible is in 1 Sam. 1:3: "And this man went out of his city yearly to

worship and to sacrifice unto the Lord of hosts in Shiloh." After this it occurs in a number of the remaining books of the Bible, and with increasing frequency. The pre-Samuelitic period of the history of Israel is thus differentiated from the post-Samuelitic period by this circumstance, that in connection with the former period this title is never used, whilst in connection with the latter it is used, and with growing frequency—at all stages of the history, even down to the end of the Book of Malachi; occurring altogether 281 times.

Now the theory of the criticism of the present day is that the Pentateuch was composed, edited, and manipulated, during a period of more than four hundred years, by motley groups and series of writers, of differing views, and various tendencies. One writer composed one part, and one composed another; these parts were united by a different hand; and then another composed a further part; and this by yet another was united to the two that went before; and after this another portion was composed by yet another scribe, and afterwards was joined on to the three. Matter was absorbed, interpolated, harmonized, smoothed over, colored, edited from various points of view, and with different—not to say opposing—motives. And yet when the completed product—the Pentateuch—coming out of this curious literary seething pot is examined, it is found to have this remarkable characteristic, that not one of the manifold manipulators—neither "J", nor "E", nor "JE", nor "D", nor "RD", nor "P", nor "P2", nor "P3", nor "P4", nor any one of the "Redactors of P", who were innumerable—would appear to have allowed himself to be betrayed even by accident into using this title, "Lord of hosts", so much in vogue in the days in which he is supposed to have written; and the Pentateuch, devoid as it is of this expression, shows an unmistakable mark that it could not possibly have been composed in the way asserted by the criticism, because it would have been a literary impossibility for such a number of writers, extending over hundreds of years, to have one

and all, never even by accident, slipped into the use of this Divine title for Jehovah, "Lord of hosts", so much in vogue during those centuries.

In point of fact the Pentateuch *was written before the title was invented.*

These three peculiarities of the Pentateuch to which attention is here drawn, are points absolutely undeniable. No one can say that the name "Jerusalem" *does* occur in the Pentateuch; no one can say that any mention of sacred song *does* occur in the ritual of the Pentateuch; and no one can say that the Divine title "Lord of hosts" *does* occur in the Pentateuch.

CHAPTER VIII

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY

BY PROFESSOR WILLIAM G. MOOREHEAD, D. D.,
UNITED PRESBYTERIAN THEOLOGICAL SEMINARY, XENIA, OHIO

Six rather bulky volumes, comprising in all some 2,000 pages, are published by the "Watch Tower and Tract Society" of Brooklyn, N. Y. The author of this work is Mr. Charles T. Russell. Formerly his publications issued from "Zion's Watch Tower", Pittsburgh, Pa. They then bore the somewhat ostentatious title, *"Millennial Dawn,"* (1886). The volumes now bear the more modest inscription, "Studies in the Scriptures", (1911). Why the change in the title is made can only be conjectured. Some rather severe criticism and strictures of the views advocated in these books have brought Millennial Dawn into disrepute in the minds of many people, and accordingly we think the former title has been dropped and the later and less objectional one substituted for it. Some color is given to this conjecture by the fact that certain evangelical terms are applied to the movement of which Mr. Russell is the head, as, e. g., "People's Pulpit of Brooklyn", "International Bible Students' League", "Brooklyn Tabernacle", "Bible House and Tract Society", (*Our Hope,* Feb., 1911). The later title and the various names now freely used tend to allay suspicion and to commend the propaganda of Mr. Russell and his followers to the Christian public.

In the introduction to the first volume we are told that "our Society, realizing the need, is seeking to do all in its power to . . . lift 'the Lord's standard for *the people*'. It has prepared six sets of Bible studies for Christian people of all denominations. . . . These are supplied at bare

cost". The whole six volumes, "bound in cloth, embossed in silver", sell for the ridiculously small sum of $2.25—37½ cents each! The object is to scatter this literature throughout our country, Canada, and other lands, for we are assured that it is translated into no less than a dozen different languages. So it is asserted in the first volume.

Some idea of the circulation may be had from the statement made in the title page of each of the first three volumes: "Series I. 3,358,000 edition". "Series II. 1,132,000 edition". "Series III. 909,000 edition". The enormous circulation of the books serves to show how industriously "Our Society" is propagating its literature, and the vast number of readers it is reaching, i. e., if these figures tell the truth! That the teaching of Dawnism has done immense harm is certain; that it is calculated to subvert the faith of Christians by substituting for the truth of Jesus Christ the calamitous doctrines of Mr. Russell cannot be denied; for the whole system is anti-Scriptural, anti-Christian, and a deplorable perversion of the Gospel of the Son of God.

In the discussion of the system it is the doctrines of Millennial Dawn that are arraigned, not the author, Mr. Russell. It is conceivable that he is self-deceived, as some think, and that he believes that what he has published is the truth of the Bible. This is within the range of possibility, of course. Personally, however, the present writer withholds his assent to this opinion. That Mr. Russell is being used of the Evil One to subvert the truth of God, that the Christ he commends to men as an object of trust, love, and worship, is not the Christ of God, is the profound conviction of not a few who are familiar with his views. This is a grave indictment, but it is deliberately made. To establish it beyond peradventure and contradiction is the aim of this paper. *A summary of the chief errors and heresies embodied in Millennial Dawn is here submitted.*

1. *Jesus, in His pre-human existence, was a spiritual being, higher than the angels, but a creature.* (Vol. I, pp. 177, 178, 179, 188.) The book expressly teaches that our Lord, prior to His incarnation and during His earthly life, was only a creature, higher in the scale of being than other creatures, but not God. "We are told that our Lord, before He left His glory to become a man, was 'in a form of God'—a spiritual form, a spirit being; but since to be a ransom for mankind He had to be a man, of the same nature as the sinner whose substitute in death He was to become, it was necessary that His nature be changed. And Paul tells us that He took not the nature of angels, one step lower down than His own, but that He came down two steps and took the nature of man—He 'became a man'; He 'was made flesh'. (Heb. 2:16; Phil. 2:7, 8; John 1:14.)"

"Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then so high as He now is, for 'God hath highly exalted Him', because of His obedience in becoming man's willing ransom. (Phil. 2:8, 9.) He is now of the highest order of spirit being, a partaker of the Divine (Jehovah's) nature". The book further asserts: "If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt Him to the Divine nature, unless He intended to do the same for all angels and for all men" (p. 188).

There is no mistaking the significance of this teaching. Jesus Christ was originally a created being, but as a reward of His obedience unto death He is now exalted to be God! This is worse than the doctrine of Arius the Libyan which the Council of Nicea so solemnly condemned, of modern Unitarians which all evangelical Christians repudiate.

Over against this fundamental error, one that does the Lord Jesus infinite dishonor and robs us of an Almighty

The highest angel in heaven, far from having to stoop in order to become a servant, is but a servant and can never be aught else. But the very fact that He did humble Himself, even unto the death of the cross, is positive proof that He was no created being, no mere man, but God over all and blessed forever. (Rom. 9:5.)

But even in His amazing self-abasement He did not renounce His glorious attributes as a Divine Person: He veiled them beneath His lowly human garb, save when occasion demanded their display. Both Omnipotence and Omniscience belonged to Him while on earth, and He often exhibited both in the sight of men. The proof of this is abundant and conclusive.

2. *In the incarnation our Lord had but one nature, not two natures, as Christians have always held.* (Series I. pp. 179, 180, 184.) We quote: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the Divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that He was a perfect spiritual being; and since His resurrection He is a perfect spiritual being of the highest or Divine order. . . . Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the Divine; and in each case the one was given up for the other." . . . "We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. . . . Thus we find that the Scriptures regard the spiritual and human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other" . . . Here

again there is no mistaking the teaching of Millennial Dawn. Before Christ appeared in human form among men He was a spirit being of a very high rank, but a creature. When He became a man His spirit nature was somehow dropped; it was not united with the human, it was not even merged into the human, it was "changed" into the purely and distinctively human nature, so that while on earth and during the whole period of His earthly life He was a man, only a man, perfect indeed, but a man with nothing superhuman or supernatural in Him or about Him. The spirit being ceased to be. The book asserts with a positiveness that error always assumes, that in Jesus Christ "there was no mixture of natures". The vital doctrine of the incarnation of the Son of God, the second Person of the Trinity, is denied, and Christ is degraded to the level of Adam before his sin and fall. In short, the book virtually affirms that there was no incarnation whatever.

It appears needless to point out how completely and thoroughly the Word of God contradicts this false and degrading view of our Lord's blessed Person. Let but a few texts be cited as evidence that Christ did actually assume our human nature, sinless of course, but true and genuine human nature.

John 1:14: "And the Word was made [became, R. V.] flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth". Mark the prominent features of this great Scripture: (a). The Word, Christ, became flesh; He did not cease to be the Word in doing so; His incarnation was neither self-extinction, nor was He changed into a mere man. (b). He still remained the Word after He had assumed the human nature, for we are assured that "He dwelt among us", obviously the Word dwelt among us, for the pronoun He has the Word for its antecedent. (c). The term "dwelt" literally is "tabernacled", an allusion to the tabernacle of the wilderness. God said, "And let them make me a sanctuary that I

may dwell among them". And He symbolically did dwell in the Most Holy Place where the Shechinah appeared. So John affirms, "We beheld His glory", as at the Transfiguration. What was anciently seen in the tabernacle was witnessed in a far more vivid way on the Mount when Moses with Elijah appeared in glory and talked with the incarnate Son of God. Compare with this the further revelation of the same Apostle, 1 John 1:1-3, where three of the most trustworthy of our senses, hearing, sight, touch, are summoned to bear witness to the reality of the presence and glory of the Word of Life as He sojourned among men. (d). "Only begotten"—*Unigenitus.* As used in Scripture this term always designates a single person in the household. As applied to Christ it occurs only in John's writings; here, 1:18; 3:16, 18; 1 Jno. 4:9. It marks off His sonship as unique, unshared by any others, even from those who are called the sons of God.

John 16:28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father". From God, into the world, from the world back to God. Eternal Sonship with the Father (Greek, *came out from*); incarnation; exaltation; oneness with the Father, procession from the Father; redemption completed. He is the God-man, uniting two natures in one, distinct yet mysteriously constituting but one personality.

1 Tim. 3:16: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Even if we substitute the revised reading of this great rhythmical verse it still testifies to the theanthropic person of our Lord: "He who was manifested in the flesh", etc. The plain and emphatic teaching is, that Christ, the Son of God, was manifested, i. e., the invisible, eternal Son who dwelt in the bosom of the Father, has been made visible and is brought nigh to us in that He has taken into union with Himself human flesh. He was justified in the Spirit, i. e., He was proved to be

what He claimed to be, the Son of God; He was seen and served by angels; was preached unto the Gentiles as a Divine Saviour, and believed on as such; and finally was received up into glory. There we have the inspired history of the incarnation, the earthly life and ministry, and the exaltation of the Lord Jesus, the Son of God.

One other Scripture must give its solemn warning against any and all who deny that Jesus Christ assumed our nature and was incarnated in human flesh: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is that spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world" (1 John 4:2, 3).

3. *The atonement of Jesus Christ was that of a mere man.* (Study ix.) Millennial Dawnism reiterates to weariness that Christ during His sojourn on earth was only and solely a human being. Even the spirit nature He had before coming into the world was changed into a man and so ceased to be. His death, therefore, was a creature's death; His sacrifice only human; His atonement a mere man's. What a wretched caricature of Christ's person and work! What an inadequate and puerile conception it denotes of Divine justice and law, and of man's guilt and ruin by sin! Scripture testifies that man, by his wealth, by his righteousness, by his self-sacrifice, can never redeem himself, much less his fellow man. (Psa. 49:6-12; Matt. 25:8, 9.) God claims this for Himself; He has found a ransom, He Himself is the Saviour of men, and He has laid help on His Fellow, His Equal, even Jesus our Lord. Everywhere in Scripture the sinner's justification before God rests upon what Paul describes as "the righteousness of God" (Rom. 3:21-26; 4:1-8; 2 Cor. 5:21; Phil. 3:9, etc.). That is, it is a Divine righteousness, provided in the Lord Jesus Christ and offered to all men who hear the Gospel. It is not a mere man's righteousness at all

that we have in Christ; it is God's own righteousness, and therefore it meets and satisfies every claim upon us whether of law, or justice, or satisfaction to God, or holiness. The Apostle Paul does not shrink from ascribing even divinity to the blood of Christ: "Feed the flock of God which He hath purchased with His own blood" (Acts 20:28). An uninspired man would never have dared to write so amazing, so matchless words as these. Of their genuineness there is ample proof.*

4. *The body of Jesus was not raised up from death.* (Series II, pp. 125-130.) To explain the disappearance of the body which was crucified the book says: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. . . . Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary" (pp. 129, 130). In Series I, p. 231 we read: "Jesus, therefore, at and after His resurrection, was a spirit—a spirit being, and no longer a human being in any sense".

Wicked and disastrous as are the teachings of Millennial Dawn noted above, this is immeasurably worse, if that be possible. Here the climax in audacity and falsehood is reached. For here the basal, the vital truth on which Christianity rests, viz., the absolute certainty of Christ's literal and bodily resur-

*The American Revision has "The Church of the Lord." It stands alone in this reading. The English Revision and the critical texts of Alford, Westcott and Hort, Scrivener, Weymouth and Nestle retain "Church of God". The phrase occurs often in Paul's writings, never once "The Church of the Lord". One can perceive why "Church of God" should be changed into "Church of the Lord," but it is difficult to see why if Paul wrote "Church of the Lord" it should be turned into "Church of God."

rection is denied, is utterly perverted in the face of the testimony of the Four Gospels, of all the Epistles, and of the Revelation, and of the glorified Son of God Himself. If Christ be not risen from the dead, then Christianity is wiped out as a supernatural system, and Christians are of all men the most pitiable, the most fearfully deceived. The heresiarchs of the early centuries, Cerinthus, Marcion, Valentinus were not more daring nor more destructive in their wild vagaries than is the author of these books. The lie invented by the chief priests and elders that His disciples stole His body away during the night while the soldiers slept is less shocking than the baseless and wicked speculation that it was dissolved into gas! To the devout, believing mind, nothing scarcely could be more blasphemous or dreadful than this slander. A thousand years before He appeared in human form the Spirit of God promised Him that His flesh should rest in hope, that it should not see corruption. (Psa. 16:9, 10; Acts 2:26-28.) We know from the record how careful, how anxious we may almost say, Divine Providence was that His body after His death should be protected; hence the Roman guard, the new tomb wherein man never had lain, the official seal, the watch of angels, God's mighty guard, all combined to protect and safeguard the sacred remains until the resurrection. Then the disciples, Mary of Magdala, James the Lord's brother (Gal. 1:19), Peter, John, all saw Him alive in His own veritable body; talked with Him, walked with Him, even ate with Him. "Dissolved into gas"! Shocking, most shocking!

We learn from the narrative of the Gospels that the risen Saviour appeared to the disciples five times on that memorable first day of the week, that some six times besides He was seen by them; and how often besides during the forty days elapsing between His resurrection and His ascension we are not told. But we know full well that He gave His disciples proof on proof of the reality of His resurrection, that the very body in which He suffered and died on the cross was

now risen in the power of an endless life. He was and still is, "This same Jesus".

Some slight curiosity was felt to see what the author of Millennial Dawn would do with the repeated appearances of the Lord. Here is how he disposes of them: "The creating of the body and clothing in which He appeared to them, in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being. . . . As a human being He could not come into the room without opening the door, but as a spirit He could, and there He instantly created and assumed such body of flesh and such clothing as He saw fit for the purpose intended." The writer totally ignores the supreme fact that the Lord's resurrection body, while retaining its identify, was a spiritual body (1 Cor. 15:44), i. e., a body perfectly adapted to the spirit and its conditions; accordingly, it was no longer under the sway of the natural laws which govern other material bodies. For the notion that Christ instantly created a body with its appropriate dress each time He appeared to His disciples there is not the most distant hint in the entire Bible—a notion invented by the exigencies of a theory. The Saviour's own words to His affrighted disciples appear to be designed to forestall such a silly and absurd idea: "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:36-40).

5. *After His resurrection Jesus became Divine.* (Series I, pp. 178, 179; Series II, pp. 107, 108, 131, 155.) The teaching is, that as a reward for His perfect obedience Jesus was exalted after His death to the highest nature, the Divine. For this Christ-dishonoring doctrine there is not a shred of Scripture. Christ's exaltation is always joined with His bodily resurrection from the dead, and with His glorious person as the God-man Mediator. (Acts 2:32-36; Rom. 8:34; Eph.

1:19-23; Phil. 2:6-11; 1 Thess. 1:9, 10; 1 Tim. 2:5, 6; 3:16; Heb. 1:3, 4; 1 Peter 3:21, 22; Rev. 1:17, 18.) The Lord Jesus did not and could not become Divine at His exaltation, for He was Divine from eternity. Can a mere creature become a sharer in the Godhead, and be endowed with the infinity and the almightiness of God? Is not the Divine Essence incommunicable? Believers are indeed said to be partakers of the Divine nature, (2 Pet. 1:4), but this does not mean that they partake of the perfections of the Almighty. "Partakers of Christ" (Heb. 3:14) is exactly equivalent.

But, was there a resurrection of Christ at all if Dawnism teaches the truth? His body was not raised; "He is no longer human in any sense or degree", we are told. His human spirit did not die, for He commended it to His Father. He promised the penitent thief that "this day thou shalt be with Me in Paradise", and it was His spirit that should be in that blessed place. The spirit being He had before His advent was changed into His human spirit, it did not retain a separate existence at all. Well then, Who or what was raised up?

The books furnish unmistakable evidence that Mr. Russell holds that a particular class of the saved, called the "little flock", will share with Jesus in the possession of the Divine nature. This notion is taught with caution and reserve, but hints of it are met with here and there in the volumes. One can easily guess who constitute this favored company. On meeting with it one is instantly reminded of the lie of Satan, "Ye shall be as God" (Gen. 3:5).

6. *The Second Advent of the Lord Jesus Christ took place in October, 1874.* (Vol. II, 187, 199; 234-245). This startling announcement is reached by a process of chronological and mathematical reasoning founded partly on the Hebrew Jubilee years. Of the results of his calculations Mr. Russell entertains no misgiving. He is persuaded, or affirms that

he is, the Lord actually came to our earth in the fall of 1874 and He is now present here. (Vol. II, 240.) Accordingly, the glorified Son of God has already been in the world personally and literally for thirty-seven years! In reading this amazing statement which is made again and again one stares, and rubs his eyes and stares. Old-fashioned Christians have for centuries believed that the glorious advent of Christ will be accompanied by the most majestic tokens of the Divine Presence and the most stupendous changes and revolutions in both earth and sky. They are profoundly convinced that the Word of God warrants such anticipation; nay, it is because of the Lord's own testimony touching this mighty event that they thus believe and expect. But this period of thirty-seven years since 1874 differs but little if at all from any other thirty-seven years during a thousand years. Nay, the student of history could point out period after period in the last five hundred years marked by immensely more tragic events than any of this.

As if to put us on guard against being deceived by plausible arguments and evidences of His presence our Lord has with most solemn words warned us: "Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not. . . . If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man" (Matt. 24:23-27, R. V.). Mr. Russell refuses to accept the word "lightning", and he substitutes for it "bright shining", and makes it refer to the sun's rising. He does so to escape the idea of the suddenness of the advent as symbolized by the lightning's flash, for this rendering would contradict his theory that Christ's "presence" is gradually disclosed, that He may be long on the earth and but few (the Dawnists only) be cognizant of the stupendous fact. As usual he is totally mistaken. Every version ex-

amined (five English, three Italian, the Vulgate and the Spanish); every Lexicon (Thayer, Green, Liddell and Scott, Sophocles, and Vincent's Word Studies), translate the Greek word "lightning". Attention is called to this particular instance of mistranslation of Scripture for the reason that it is but a sample of the uniform effort to empty every text of its true meaning if it in any wise denies Millennial Dawnism. Scores of such abuses of Scripture as the above are encountered in these books; nay, the characteristic features of this vicious system betray Biblical perversion at every point.

For example, Paul's three supernatural accompanists of the advent, the "shout", the "voice of the archangel", and the "trump of God" (1 Thess. 4:16) are all symbols and denote the agitation, dissatisfaction, and restlessness everywhere manifest throughout the civilized world since 1874! So we are oracularly told. If this be all the Apostle meant, then we must confess that the "majesty of the prediction is lost in the poverty of its fulfillment." Let one other text be mentioned—Rev. 6:16: "Fall on us [cover, protect] and hide us from the face of Him that sitteth on the throne." "The thought is that of protection, not of destruction. . . . The real fulfillment is already beginning."

Furthermore, according to the plain teaching of Scripture the resurrection of the saints takes place at the Lord's Coming. (1 Cor. 15:51-57; 1 Thess. 4:13-18.) It appears also that the two events are contemporaneous and simultaneous; the Lord's Coming, even before He reaches the earth, effects the rising of sleeping saints and the transformation of living believers, when both together are caught up in the clouds to meet the Lord in the air. (1 Thess. 4:16, 17.) We are assured that this majestic event will occur in "a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51). Millennial Dawn likewise teaches that the resurrection takes place at the Lord's advent, but not

immediately; four years lie between the Lord's "presence" on earth and the resurrection of the saints; the one occurs in 1874, the other in 1878. (Vol. III, pp. 234-5; 302-306.) We read: "That in the spring of 1878 all the holy apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master". . . . "The Lord Jesus and the risen saints already here [are] engaged in the great harvest work." . . . "Such is the present situation: the great Judge has come—not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of His power as a spirit being". "And while we conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are now present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like Him, invisible to men". Since 1874 Jesus Christ has been dwelling on the earth; since 1878 the risen saints have also been sojourning on the earth; and no mortal has the slightest inkling of it save C. T. Russell and his followers!

All this is sufficiently astounding, but these notions stand not alone. Other marvellous things are encountered in the volumes we are reviewing. "The spring of 1878 marks the date when the nominal church systems were 'spewed out' (Rev. 3:16), and from that time (A. D. 1878) they are not the mouth-pieces of God, nor in any degree recognized by Him" . . . "We recognize A. D. 1881 as marking the close of special favor to Gentiles—the close of the 'high-calling', or invitation to the blessings peculiar to this age—to become joint-heirs with Christ and partakers of the Divine nature" (Vol. 235).

It requires courage or recklessness to make the above statements. For thirty-three years the evangelical churches have been without Divine recognition, "spewed out" of the Lord's mouth! And yet during this same period the Gospel

has been carried into the most hopelessly degraded and ignorant sections of our planet by the most devoted and truly apostolic servants of Jesus Christ since the first century. For thirty years all special favor to the Gentiles has ceased! This in the face of the most fruitful years of missions for almost ten centuries. The Dawnists have matchless courage. For bald assertion their equals it would be hard to find.

7. The final consummation of the age will take place in October, 1914. (Vol. II, p. 234, Vol. III, p. 153.) This date, 1914, as terminating absolutely the present order of things of the world, is taken as fixed beyond doubt or peradventure. Dozens of times the writer of these books sets it down as positive and unalterable. He finds its parallel in the ministry and the rejection of the Saviour by the Israelites, A. D. 33 to A. D. 70, when Jerusalem's overthrow occurred and the Jews went into an exile which still endures. So the "harvest", or the final testing, runs from A. D. 1874 to 1914 when Gentile rule will be destroyed, Christendom be annihilated, all wrong end, and righteousness and peace fill the redeemed world. It is then that the Millennium, so long expected and so long yearned after, finally comes and the planet celebrates its glad, its unending Jubilee!

One grows weary of this everlasting attempt to fix chronologically the end of the age. For nearly a thousand years men, many of them devout and earnest Christians, have been quite sure that they had discovered the key of chronological prophecy and confidently announced the time of the end. Awhile before the year A. D. 1000 the world became panic stricken, for it was believed that date would coincide with the final judgment and world's end. Miller, Cumming, Elliott, Dimbleby, Totten, and one does not know how many more, tried their hands at fixing the date of the consummation, on chronological and astronomical grounds; they settled both day and date with exactness, and ignominiously failed, of

course. Mark 13:32 should stop this nonsense, but alas, it does not.

But three years remain of our age. One can readily perceive what enthusiasm the nearness of the end must arouse in the hearts of believers in Mr. Russell's dates. If but three years lie between us and the cosmical revolutions and convulsions which will shake the earth to its foundations, then why should Dawnists cling to their property and tightly grip their money. Soon it will not be needed, wealth will be worthless and bonds have no market. It is no surprise, therefore, that Mr. Russell's followers pour a continuous stream into the Watch Tower treasury, nor that sermons can be printed in multitudes of newspapers all over the land, nor that great halls can be hired for lectures, nor that these volumes can be sold at 37 cents a copy.

8. *At the final resurrection, which is simultaneous for all the dead save "the little flock", the Gospel will be preached to the unsaved and the great mass of mankind will accept it and be saved.* (Vol. I, Study 6, 8, 9.) The preaching to the unsaved dead now at length raised up will last for one hundred years at least, and it may continue throughout the entire day of Christ, i. e., during the Millennium (p. 144). There are two world-wide judgments recorded in the Bible, that of the nations, Matt. 25:31-46; and that of Rev. 20:11-15—the judgment before the Great White Throne, and which seems to be confined exclusively to the dead, small and great. The two include the race except the saints who come not into judgment as to life and death (Jno. 5:24). In neither of these judgments is there a hint that opportunity will be had for those arrayed before these thrones to repent, believe, and be saved. On the contrary, their eternal destiny is fixed by the Almighty Judge. Note how all-embracing these two judgments are; the one includes "all the nations", the other, "the dead, small and great". None escape save those who have part in "the

first resurrection" (Rev. 20:4-6). In both cases eternal doom, irreparable and indescribable, falls upon the impenitent and ungodly who rejected Christ in this world and life.

Moreover, the judgment before the Great White Throne is expressly said to follow the thousand years: "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). "The rest of the dead" include all who have no part in the first resurrection. Mr. Russell labors vigorously to cast doubt on the genuineness of Rev. 20:5. He seeks to negate its witness, for it squarely contradicts his theory that all the dead who share not in the first resurrection will be raised at the beginning of the Thousand Years, and they will then be given the opportunity to repent and be saved. But as usual he is quite wrong. He stands alone in his rejection of the verse. Every critical Greek text from Griesbach to Nestle and Swete (1907) retains the words, nor does one of these scholars cherish the slightest suspicion of its integrity.

9. Two other errors of this vicious system can be no more than mentioned, not expanded, by reason of the limits to which this paper must needs be confined.

One of these, the ninth error, essential and fundamental in Christianity, is the Person and work of the Holy Spirit. There is *a strange and ominous silence regarding this most important subject* very apparent *in the writings of Mr. Russell.* A careful reading of these volumes comprising more than a thousand pages has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historical fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Millenial Dawn as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners. To Him is ascribed in the Bible the regeneration, sanctification and spiritual growth of

the believer. How vast the place that is assigned to Him in Scripture, in Creation, in the training of Israel for their mission, in the inspiration of the Old Testament prophets and psalmists, in the enduement of Christ Himself for His work of redemption, in the planting and training of the Christian Church, in the gifts bestowed on the apostles and prophets, in the guidance of the Church by its chosen teachers, and in the inspired writers of the New Testament, all attentive readers of Scripture know. Shortly before His crucifixion the Lord Jesus left with His disciples this majestic promise: "And I will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth." "Another Comforter," that is, one instead of Himself, one like Himself and one that would continue and complete His own great revelation. (John 14:16-18, 26; 15:26, 27; 16:7-14.) On the Day of Pentecost this promise was fulfilled by the gift of the Spirit in marvellous power and efficiency. But Russellism is totally and criminally silent touching this mighty truth.

Mr. Russell is in no Biblical sense a Trinitarian. He ignores the person and work of the Spirit in his system of doctrine and has nothing to supply His place save his own views of the Word of God. Even the Son of God he affirms was once a creature, then a mere man, but now at length exalted to be Divine. This is in plain contradiction to God's own solemn assertion in Isaiah 43:10, 11: "Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and besides Me there is no Saviour." Nor is he a monotheist. According to his teaching, there are other gods besides Jehovah. The "little flock" he holds are likewise to become sharers of the Divine nature and be exalted even as Jesus was. Here, therefore, the inference is quite plain, namely, that Mr. Russell admits a plurality of gods.

In all this there is a curious analogy between Russell's theology and Mormonism; for Mormonism likewise holds that there are many gods; each of these was once a human being like we are and has grown by evolution into a god. One of the teachers of Mormonism, Brigham Young, affirms that Adam is our father and our God, the only God with whom we have to do. Millennial Dawn is essentially polytheistic; and as it has always happened with polytheism, this system, should it endure, will ultimately sink into idolatry.

10. *The other error relates to the destiny of the wicked.* On scarcely any other point does Mr. Russell so constantly and persistently dwell as on the doctrine of future and eternal punishment. He denies without qualification that the wicked, the lost, suffer in another life. As usual with him, the teaching of the Bible on this terrible theme he either evades or gives it a typical interpretation. The grotesque subject of one of his most popular lectures, a lecture he has delivered throughout our country, in Canada, and also in England, and published in a vast number of papers and periodicals, is "To Hell and Back Again." Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, and no hopelessness after death. He holds that in the resurrection which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, while in this life, and to those who never had the opportunity while in the earthly life to hear and believe. For one hundred years the preaching to these classes shall continue and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of Divine power will blot them out of existence forever. It needs but a remark or two in order to convince any honest and right-minded person that such teaching is not only unscriptural

but the very opposite. Our Lord Himself, Jesus Christ the Son of God, revealed more of the eternal punishment of the lost than any other witness of God in the Bible. In twelve texts of the New Testament He speaks of the place where the wicked are confined as Gehenna, and in each save one the words of most solemn warning as to the eternal consequences of sin fell from His own lips. He describes it as the place where their worm never dies and where the fire is never quenched. He teaches that the punishment of the lost is of the same duration as the life of the saved—*eternal.* (Matt. 25:46.) In the Revelation it is called the lake of fire and the second death. These are the terms that are used to depict the eternal state of the wicked. The second death is not annihilation. We read in Revelation 19:20; 20:10 that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed. It is a forbidding theme, appalling to the natural heart, but nevertheless one clearly taught in the Scriptures that the rejectors of Jesus Christ, the haters of God, will be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

SUMMMARY OF THE FALSE DOCTRINES OF MILLENNIAL DAWN

1. *Christ before His advent was not Divine.*
2. *When He was in the world He was still not Divine.*
3. *His atonement was exclusively human, a mere man's.*
4. *Since His resurrection He is Divine only, no longer human at all.*
5. *His body was not raised from the dead.*
6. *His Second Advent took place in 1874.*
7. *The saints were raised up in 1878.*
8. *Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively.*

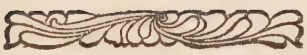
9. The professing Christian Church was rejected of God in 1878.

10. The final consummation and end will take place in 1914.

11. Silence as to the person and work of the Holy Spirit.

12. The destiny of the wicked.

Such is the Millennial Dawn of C. T. Russell, a mixture of Unitarianism, Universalism, Second Probation, and Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and reads into it that which never entered the mind of the inspired writer. May God in His infinite mercy preserve His people from being deceived and betrayed by this counterfeit of Christianity.



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Volume VIII

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FOREWORD

With glad thanksgiving to God we send the eighth volume of "THE FUNDAMENTALS" to English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday School superintendents, religious lay workers, and editors of religious publications, throughout the earth. Like its precedessors, this volume goes out with the prayer that, by the blessing of the Lord, the carefully and prayerfully selected articles which it contains may strengthen earnest believers, may warn and re-establish in the truth those who are wavering in their faith, and lead unrepentant sinners to conviction of sin and to faith in the Lord Jesus Christ.

The Lord has blessed abundantly the former volumes of "THE FUNDAMENTALS" and thousands of earnest letters from Christian men and women in almost every land bear witness to the fact that He is using the consecrated efforts of His servants to the advancement of His cause and to His glory. The Circle of Prayer has again grown in numbers since we sent out the seventh volume; and the work of "THE FUNDAMENTALS" and of the Committee to which the two Christian laymen have entrusted the editing and publishing of these books, and the two Christian laymen themselves are remembered daily by the faithful members of this Circle of Prayer before the throne of grace. May many others also join this Circle of Prayer, and unite with its present members in earnest supplication that the truth may "run and be glorified" and the needed world-wide revival of true religion may come.

We ask all the friends of "THE FUNDAMENTALS" for special prayer that He who answers prayer may continue to lead and guide in the undertaking, so that the good will even of its enemies and unfriendly critics be gained and that lasting results may be accomplished to the glory of God and the salvation of men.

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THE FUNDAMENTALS

VOLUME VIII

CHAPTER I

OLD TESTAMENT CRITICISM AND NEW TESTAMENT CHRISTIANITY

BY PROFESSOR W. H. GRIFFITH THOMAS, D. D.,
WYCLIFFE COLLEGE, TORONTO, CANADA

A large number of Christians feel compelled to demur to the present attitude of many scholars to the Scriptures of the Old Testament. It is now being taught that the patriarchs of Jewish history are not historic persons; that the records connected with Moses and the giving of the law on Sinai are unhistorical; that the story of the tabernacle in the wilderness is a fabricated history of the time of the Exile; that the prophets cannot be relied on in their references to the ancient history of their own people, or in their predictions of the future; that the writers of the New Testament, who assuredly believed in the records of the Old Testament, were mistaken in the historical value they assigned to those records; that our Lord Himself, in His repeated references to the Scriptures of His own nation, and in His assumption of the Divine authority of those Scriptures, and of the reality of the great names they record, was only thinking and speaking as an ordinary Jew of His day, and was as liable to error in matters of history and of criticism as any of them were.

The present paper is intended to give expression to some of the questions that have arisen in the course of personal study, in connection with collegiate work and also during several years of ordinary pastoral ministry. It is often urged that

problems of Old Testament criticism are for experts alone, and can only be decided by them. We venture to question the correctness of this view, especially when it is remembered that to many people "experts" means experts in Hebrew philology only. By all means let us have all possible expert knowledge; but, as Biblical questions are complex, and involve several considerations, we need expert knowledge in archaeology, history, theology, and even spiritual experience, as well as in philology. Every available factor must be taken into account, and the object of the present paper is to emphasize certain elements which appear liable to be overlooked, or at least insufficiently considered.

We do not question for an instant the right of Biblical criticism considered in itself. On the contrary, it is a necessity for all who use the Bible to be "critics" in the sense of constantly using their "judgment" on what is before them. What is called "higher" criticism is not only a legitimate but a necessary method for all Christians, for by its use we are able to discover the facts and the form of the Old Testament Scriptures. Our hesitation, consequently, is not intended to apply to the method, but to what is believed to be an illegitimate, unscientific, and unhistorical use of it. In fact, we base our objections to much modern criticism of the Old Testament on what we regard as a proper use of a true higher criticism.

1. IS THE TESTIMONY OF NINETEEN CENTURIES OF CHRISTIAN HISTORY AND EXPERIENCE OF NO ACCOUNT IN THIS QUESTION?

For nearly eighteen centuries these modern views of the Old Testament were not heard of. Yet this is not to be accounted for by the absence of intellectual power and scholarship in the Church. Men like Origen, Jerome, Augustine, Thomas Aquinas, Erasmus, Calvin, Luther, Melancthon, to say nothing of the English Puritans and other divines of the seventeenth century, were not intellectually weak or inert, nor

were they wholly void of critical acumen with reference to Holy Scripture. Yet they, and the whole Church with them, never hesitated to accept the view of the Old Testament which had come down to them, not only as a heritage from Judaism, but as endorsed by the apostles. Omitting all reference to our Lord, it is not open to question that the views of St. Paul and St. Peter and St. John about the Old Testament were the views of the whole Christian Church until the end of the eighteenth century. And, making every possible allowance for the lack of historical spirit and of modern critical methods, are we to suppose that the whole Church for centuries never exercised its mind on such subjects as the contents, history, and authority of the Old Testament?

Besides, this is a matter which cannot be decided by intellectual criticism alone. Scripture appeals to conscience, heart and will, as well as to mind; and the Christian consciousness, the accumulated spiritual experience of the body of Christ, is not to be lightly regarded, much less set aside, unless it is proved to be unwarranted by fact. While we do not say that "what is new is not true," the novelty of these modern critical views should give us pause before we virtually set aside the spiritual instinct of centuries of Christian experience.

2. DOES THE NEW CRITICISM READILY AGREE WITH THE HISTORICAL POSITION OF THE JEWISH NATION?

The Jewish nation is a fact in history, and its record is given to us in the Old Testament. There is no contemporary literature to check the account there given, and archaeology affords us assistance on points of detail only, not for any long or continuous period. This record of Jewish history can be proved to have remained the same for many centuries. Yet much of modern criticism is compelled to reconstruct the history of the Jews on several important points. It involves, for instance, a very different idea of the character of the earliest form of Jewish religion from that seen in the Old Testament as it now

stands; its views of the patriarchs are largely different from the conceptions found on the face of the Old Testament narrative; its views of Moses and David are essentially altered from what we have before us in the Old Testament.

Now what is there in Jewish history to support all this reconstruction? Absolutely nothing. We see through the centuries the great outstanding objective fact of the Jewish nation, and the Old Testament is at once the means and the record of their national life. It rose with them, grew with them, and it is to the Jews alone we can look for the earliest testimony to the Old Testament canon.

In face of these facts, it is bare truth to say that the fundamental positions of modern Old Testament criticism are utterly incompatible with the historic growth and position of the Jewish people. Are we not right, therefore, to pause before we accept this subjective reconstruction of history? Let anyone read Wellhausen's article on "Israel" in the Encyclopaedia Britannica, and then ask himself whether he recognizes at all therein the story as given in the Old Testament.

3. ARE THE RESULTS OF THE MODERN VIEW OF THE OLD TESTAMENT REALLY ESTABLISHED?

It is sometimes said that modern criticism is no longer a matter of hypothesis; it has entered the domain of facts. Principal George Adam Smith has gone so far as to say that "modern criticism has won its war against the traditional theories. It only remains to fix the amount of the indemnity." But is this really so? Can we assert that the results of modern criticism are established facts? Indeed Dr. Smith has himself admitted, since writing the above words, that there are questions still open which were supposed to be settled and closed twenty years ago.

In the first place, is the excessive literary analysis of the Pentateuch at all probable or even thinkable on literary grounds? Let anyone work through a section of Genesis as

given by Dr. Driver in his "Introduction", and see whether such a complex combination of authors is at all likely, or whether, even if likely, the various authors can now be distinguished? Is not the whole method far too purely subjective to be probable and reliable?

Further, the critics are not agreed as to the number of documents, or as to the portions to be assigned to each author. A simple instance of this may be given. It is not so many years ago when criticism was content to say that Isa. 40-66, though not by Isaiah, was the work of one author, an unknown prophet of the Exile. But the most recent writers like Duhm, Macfadyen and Wade consider these chapters to be the work of two writers, and that the whole Book of Isaiah (from three authors) did not receive its present form until long after the return from the Exile.

Then, these differences in literary analysis involve differences of interpretation and differences of date, character, and meaning of particular parts of the Old Testament. To prove this, we ask attention to the following extracts from a review of a work on Genesis by Professor Gunkel of Berlin. The review is by Professor Andrew Harper of Melbourne, and appeared in the "Critical Review" for January, 1902. Professor Harper's own position would, we imagine, be rightly characterized as generally favorable to the moderate position of the critical movement. His comments on Gunkel's book are, therefore, all the more noteworthy and significant.

"It will change the whole direction of the conflict as to the early books of the Pentateuch and lead it into more fruitful directions, for it has raised the fundamental question whether the narratives in Genesis are not far older than the authors of the documents marked J. E. P., and whether they are not faithful witnesses to the religion of Israel before prophetic times." "His conclusion will, in many respects, be welcome to those who have felt how incredible some of the assumptions of the Kuenen-Wellhausen school of critics are."

"It will be obvious at a glance what an upsetting of current conceptions in regard to the history of religion must follow if it be accepted."

"They are sufficient, if made good, to upset the whole of the current reconstructions of the religion of Israel. To most readers it will be seen that he has in large part made them good."

"There can be no doubt that his book most skillfully begins a healthy and much-needed reaction. It should, therefore, be read and welcomed by all students of the Old Testament whose minds are open."

In view of Gunkel's position thus endorsed by Professor Harper, is it fair to claim victory for the modern critical theories of the Old Testament? When an able scholar like Professor Harper can speak of a new work as "sufficient to upset the whole of the current reconstructions of the religion of Israel," it is surely premature to speak even in a moment of rhetorical enthusiasm, as Dr. George Adam Smith does, of "victory" and "indemnity." Dr. Smith himself now admits that Gunkel has overturned the Wellhausen theory of the patriarchal narratives. And the same scholar has told us that distinction in the use of the name for God is "too precarious" as the basis of arguments for distinctions of sources. For ourselves we heartily endorse the words of an American scholar when he says:

"We are certain that there will be no final settlement of Biblical questions on the basis of the higher criticism that is now commonly called by that name. Many specific teachings of the system will doubtless abide. But so far forth as it goes upon the assumption that statements of fact in the Scriptures are pretty generally false, so far forth it is incapable of establishing genuinely permanent results."* Sir W. Robertson

*Dr. G. A. Smith, "Modern Criticism and the Preaching of the Old Testament", p. 35. Dr. Willis J. Beecher, in "The Bible Student and Teacher", January, 1904.

Nicoll, editor of the "British Weekly," remarked quite recently that the "assured results" seem to be vanishing, that no one really knows what they are.

4. IS THE POSITION OF MODERN CRITICISM REALLY COMPATIBLE WITH A BELIEF IN THE OLD TESTAMENT AS A DIVINE REVELATION?

The problem before us is not merely literary, nor only historical; it is essentially religious, and the whole matter resolves itself into one question: Is the Old Testament the record of a Divine revelation? This is the ultimate problem. It is admitted by both sides to be almost impossible to minimize the differences between the traditional and the modern views of the Old Testament. As a reviewer of Dr. George Adam Smith's book, "Modern Criticism and the Preaching of the Old Testament", rightly says:

"The difference is immense; they involve different conceptions of the relation of God to the world; different views as to the course of Israel's history, the process of revelation, and the nature of inspiration. We cannot be lifted from the old to the new position by the influence of a charming literary style, or by the force of the most enthusiastic eloquence."*

In view of this fundamental difference, the question of the trustworthiness of the Old Testament becomes acute and pressing. In order to test this fairly and thoroughly, let us examine some of the statements made on behalf of the modern view.

We may consider first the rise and progress of religion in Israel. Dr. G. A. Smith says: "It is plain, then, that to whatever heights the religion of Israel afterwards rose, it remained before the age of the great prophets not only similar to, but in all respects above-mentioned identical with, the general Semitic religion; which was not a monotheism, but a polytheism with an opportunity for monotheism at the heart of it, each tribe

*"American Journal of Theology", Vol. VI., p. 114.

being attached to one god, as to their particular Lord and Father."*

Consider what is meant by the phrase, "in all respects above-mentioned identical with the general Semitic religion," as applied to the religion of Israel previous to the eighth century B. C. Can this view be fairly deduced from the Old Testament as we now have it? Still more, is such a view conceivable in the light of the several preceding centuries of God's special dealings with Israel? Wherein, on this assumption, consisted the uniqueness of Israel from the time of Abraham to the eighth century B. C.?

We may next take the character of the narratives of Genesis. The real question at issue is the historical character. Modern criticism regards the account in Genesis as largely mythical and legendary. Yet it is certain that the Jews of the later centuries accepted these patriarchs as veritable personages, and the incidents associated with them as genuine history. St. Paul and the other New Testament writers assuredly held the same view. If, then, they are not historical, surely the truths emphasized by prophets and apostles from the patriarchal stories are so far weakened in their supports?

Take, again, the legislation which in the Pentateuch is associated with Moses, and almost invariably introduced by the phrase, "The Lord spake unto Moses." Modern criticism regards this legislation as unknown until the Exile, or a thousand years after the time of Moses. Is it really possible to accept this as satisfactory? Are we to suppose that "The Lord spake to Moses" is only a well-known literary device intended to invest the utterance with greater importance and more solemn sanction? This position, together with the generally accepted view of modern criticism about the invention of Deuteronomy in the days of Josiah, cannot be regarded as in accordance with historial fact or ethical principle.

Canon Driver and Dr. G. A. Smith, it is true, strongly assert

*"Modern Criticism", p. 130.

the compatibility of the new views with a belief in the Divine authority of the Old Testament, and so far as they themselves are concerned we of course accept their statements *ex animo*. But we wish they would give us more clearly and definitely than they have yet done, the grounds on which this compatibility may be said to rest. To deny historicity, to correct dates by hundreds of years, to reverse judgments on which a nation has rested for centuries, to traverse views which have been the spiritual sustenance of millions, and then to say that all this is consistent with the Old Testament being regarded as a Divine revelation, is at least puzzling, and does not afford mental or moral satisfaction to many who do not dream of questioning the *bona fides* of scholars who hold the views now criticized. The extremes to which Dr. Cheyne has gone seem to many the logical outcome of the principles with which modern criticism, even of a moderate type, starts. *Facilis descensus Averno,* and we should like to be shown the solid and logical halting-place where those who refuse to go with Cheyne think that they and we can stand.

Sir W. Robertson Nicoll, commenting March 12, 1903, on a speech delivered by the then Prime Minister of Great Britain (Mr. Balfour) in connection with the Bible Society's Centenary, made the following significant remarks: "The immediate results of criticism are in a high degree disturbing. So far they have scarcely been understood by the average Christian. But the plain man who has been used to receive everything in the Bible as a veritable Word of God cannot fail to be perplexed, and deeply perplexed, when he is told that much of the Old Testament and the New is unhistorical, and when he is asked to accept the statement that God reveals Himself by myth and legend as well as by the truth, of fact. Mr. Balfour must surely know that many of the higher critics have ceased to be believers. More than twenty years ago the present writer, walking with Julius Wellhausen in the quaint streets of Greifswald, ventured to ask him whether, if his views were

accepted, the Bible could retain its place in the estimation of the common people. 'I cannot see how that is possible,' was the sad reply."

It is no mere question of how we may use the Old Testament for preaching, or how much is left for use after the critical views are accepted. But even our preaching will lack a great deal of the note of certitude. If we are to regard certain biographies as unhistorical, it will not be easy to draw lessons for conduct, and if the history is largely legendary, our deductions about God's government and providence must be essentially weakened. But the one point to be faced is the historic credibility of those parts of the Old Testament questioned by modern criticism, and the historical and religious value of the documents of the Pentateuch. Meanwhile, we ask to have clear proof of the compatibility of the modern views with the acceptance of the Old Testament as the record of a Divine revelation.

5. IS MODERN CRITICISM BASED ON A SOUND PHILOSOPHY SUCH AS CHRISTIANS CAN ACCEPT?

At the foundation of much modern thought is the philosophy known as Idealism, which, as often interpreted, involves a theory of the universe that finds no room for supernatural interpositions of any kind. The great law of the universe, including the physical, mental, and moral realms, is said to be evolution, and though this doubtless presupposes an original Creator, it does not, on the theory now before us, permit of any subsequent direct intervention of God during the process of development. This general philosophical principle applied to history has assuredly influenced, if it has not almost moulded, a great deal of modern criticism of the Old Testament. It is not urged that all who accept even the position of a moderate criticism, go the full length of the extreme evolutionary theory; but there can be no reasonable doubt that most of the criticism of the Old Testament is materially affected by an

evolutionary theory of all history which tends to minimize Divine intervention in the affairs of the people of Israel. It is certainly correct to say that the presupposition of much present-day critical reasoning is a denial of the supernatural, and especially of the predictive element in prophecy.

As to the theory of evolution regarded as a process of uninterrupted differentiation of existences, under purely natural laws, and without any Divine intervention, it will suffice to say that it is "not proven" in the sphere of natural science, while in the realms of history and literature it is palpably false. The records of history and of literature reveal from time to time the great fact and factor of personality, the reality of personal power, and this determinative element has a peculiar way of setting at naught all idealistic theories of a purely natural and uniform progress in history and letters. The literature of today is not necessarily higher than that produced in the past; the history of the last century is not in every way and always superior to that of its predecessors. Even a "naturalistic" writer like Professor Percy Gardner testifies to the fact and force of personality in the following remarkable terms:

"There is, in fact, a great force in history which is not, so far as we can judge, evolutional, and the law of which is very hard to trace—the force of personality and character." And quite apart from such instances of personality as have arisen from time to time through the centuries, there is one Personality who has not yet been accounted for by any theory of evolution—the Person of Jesus of Nazareth.

There are sufficient data in current Old Testament criticism to warrant the statement that it proceeds from presuppositions concerning the origins of history, religion, and the Bible, which, in their essence, are subversive of belief in a Divine revelation. And such being the case, we naturally look with grave suspicion on results derived from so unsound a philosophical basis.

6. CAN PURELY NATURALISTIC PREMISES BE ACCEPTED WITHOUT COMING TO PURELY NATURALISTIC CONCLUSIONS?

Kuenen and Wellhausen are admittedly accepted as masters by our leading Old Testament "higher critics" in England, Scotland, and America, and the results of their literary analysis of the Pentateuch are generally regarded as conclusive by their followers. On the basis of this literary dissection, certain conclusions are formed as to the character and growth of Old Testament religion, and, as a result, the history of the Jews is reconstructed. The Book of Deuteronomy is said to be mainly, if not entirely, a product of the reign of Josiah, the accounts of the tabernacle and worship are of exilic date; monotheism in Israel was of late date, and was the outcome of a growth from polytheism; and the present Book of Genesis reflects the thoughts of the time of its composition or compilation in or near the date of the Exile.

Now it is known that Kuenen and Wellhausen deny the supernatural element in the Old Testament. This is the "presupposition" of their entire position. Will anyone say that it does not materially affect their conclusions? And is there any safe or logical halting-ground for those who accept so many of their premises? The extreme subjectivity of Canon Cheyne ought not to be a surprise to any who accept the main principles of modern higher criticism; it is part of the logical outcome of the general position. We gladly distinguish between the extremists and the other scholars who see no incompatibility between the acceptance of many of the literary and historical principles of Kuenen and Wellhausen and a belief in the Divine source and authority of the Old Testament. But we are bound to add that the unsatisfying element in the writings of moderate men like Canon Driver and Principal George Adam Smith is that, while accepting so much of the "naturalism" of the German school, they do not give us any clear assurance of the strength of the foundation on which

they rest and ask us to rest. The tendency of their position is certainly towards a minimizing of the supernatural in the Old Testament.

Take, as one instance, the Messianic element. In spite of the universal belief of Jews and Christians in a personal Messiah, a belief derived in the first place solely from the Old Testament, and supported for Christians by the New, modern criticism will not allow much clear and undoubted prediction of Him. Insight into existing conditions is readily granted to the prophets, but they are not allowed to have had much foresight into future conditions connected with the Messiah. Yet Isaiah's glowing words remain, and demand a fair, full exegesis such as they do not get from many modern scholars. Dr. James Wells, of Glasgow, wrote in the "British Weekly" some time ago of the new criticism on this point:

"The fear of prediction in the proper sense of the term is ever before its eyes. It gladly enlarges on fore-shadowings, a moral historical growth which reaches its culmination in Christ; and anticipations of the Spirit of Christ; but its tendency is always to minimize the prophetic element in the Old Testament."

Another example of the tendency of modern criticism to minimize and explain away the supernatural element may be given from a book entitled, "The Theology and Ethics of the Hebrews," by Dr. Archibald Duff, Professor in the Yorkshire College, Bradford. This is his account of Moses at the burning bush:

"He was shepherding his sheep among the red granite mountains. . . . The man sat at dawn by the stream, and watched the fiery rocks. Yonder gleamed the level sunlight across the low growth. Each spine glistened against the rising sun. The man was a poet, one fit for inspiration. He felt that the dreams of his soul were the whisperings of his God, the place His sanctuary. He bowed and worshipped,"

(p. 6.) This, at least, is not the prima facie impression derived from the account given in Exodus.

One more illustration may be given of modern critical methods of dealing with narratives of the Old Testament which were evidently intended to be regarded as historical. In the "International Critical Commentary" on Numbers, Dr. G. B. Gray, of Mansfield College, Oxford, thus writes on what he terms "the priestly section of the book":

"For the history of the Mosaic age the whole section is valueless." "The historical impression given by (P) of the Mosaic age is altogether unhistorical, and much of the detail . . . can . . . be demonstrated to be entirely unreal, or at least untrue of the age in question." "This history is fictitious."

These statements at once set aside the history contained in more than three-quarters of the whole Book of Numbers, while as to the rest Dr. Gray's verdict is by no means reassuring, and he clearly does not possess much confidence in even the small quantity that escapes his condemnation. The brazen serpent is said to be an invention on the part of some "who had come under the higher prophetic teaching" before Hezekiah, and is meant "to controvert the popular belief" in the healing power of the serpent by ascribing it to Jehovah. As to the story of Balaam, Dr. Gray wrotes:

"It may, indeed, contain other historical features, such as the name of Balak, who may have been an actual king of Moab; but no means at present exist for distinguishing any further between the historical or legendary elements and those which are supplied by the creative faculty and the religious feeling of the writers."

What is any ordinary earnest Christian to make of all these statements? The writer of the Book of Numbers evidently composed what professes to be history, and what he meant to be read as history, and yet according to Dr. Gray all this has no historical foundation. We can only say that

e Christian Church will require very much more convincing oofs before they can accept the critical position, and it es not facilitate our acceptance of this wholesale process invention to be told that it is due to "the creative faculty d the religious feeling of the writers."

As to the fact that so many of our British and American igher critics" are firm believers in the Divine authority of e Old Testament, and of a Divine revelation embodied in we cannot but feel the force of the words of the late Dr. . H. Green, of Princeton: "They who have themselves been oroughly grounded in the Christian faith may, by a happy consistency, hold fast their old convictions, while admitting inciples, methods, and conclusions that are logically at war th them. But who can be surprised if others shall with icter logic carry what has been thus commended to them to legitimate conclusions?"

7. CAN WE OVERLOOK THE EVIDENCE OF ARCHAEOLOGY?

It is well known that during the last sixty years a vast mber of archaeological discoveries have been made in gypt, Palestine, Babylonia, and Assyria. Many of these ve shed remarkable light on the historical features of the d Testament. A number of persons and periods have been uminated by these discoveries and are now seen with a earness which was before impossible.

Now it is a simple and yet striking fact that not one of ese discoveries during the whole of this time has given any pport to the distinctive features and principles of the higher tical position, while, on the other hand, many of them have forded abundant confirmation of the traditional and con- rvative view of the Old Testament.

Let us consider a few of these discoveries. Only a little er forty years ago the conservative "Speaker's Com- entary" actually had to take into consideration the critical guments then so prevalent in favor of the late invention

the Christian Church will require very much more convincing proofs before they can accept the critical position, and it does not facilitate our acceptance of this wholesale process of invention to be told that it is due to "the creative faculty and the religious feeling of the writers."

As to the fact that so many of our British and American "higher critics" are firm believers in the Divine authority of the Old Testament, and of a Divine revelation embodied in it, we cannot but feel the force of the words of the late Dr. W. H. Green, of Princeton: "They who have themselves been thoroughly grounded in the Christian faith may, by a happy inconsistency, hold fast their old convictions, while admitting principles, methods, and conclusions that are logically at war with them. But who can be surprised if others shall with stricter logic carry what has been thus commended to them to its legitimate conclusions?"

7. CAN WE OVERLOOK THE EVIDENCE OF ARCHAEOLOGY?

It is well known that during the last sixty years a vast number of archaeological discoveries have been made in Egypt, Palestine, Babylonia, and Assyria. Many of these have shed remarkable light on the historical features of the Old Testament. A number of persons and periods have been illuminated by these discoveries and are now seen with a clearness which was before impossible.

Now it is a simple and yet striking fact that not one of these discoveries during the whole of this time has given any support to the distinctive features and principles of the higher critical position, while, on the other hand, many of them have afforded abundant confirmation of the traditional and conservative view of the Old Testament.

Let us consider a few of these discoveries. Only a little over forty years ago the conservative "Speaker's Commentary" actually had to take into consideration the critical arguments then so prevalent in favor of the late invention

of writing. This is an argument which is never heard now in critical circles. The change of attack is most striking. While forty or fifty years ago it was argued that Moses could not possibly have had sufficient learning to write the Pentateuch, now it is argued as the result of these modern discoveries that he would have been altogether behind his contemporaries if he had not been able to write. Again, the Babylonian story of the flood agrees in long sections with the account in Genesis, and it is known that the Babylonian version was in existence for ages before the dates assigned to the Genesis narrative by the critical school. Professor Sayce rightly calls this a crucial test of the critical position. The historicity of the kings mentioned in Genesis 14 was once seriously questioned by criticism, but this is impossible today, for their historical character has been proved beyond all question, and, in particular, it is now known that the Amraphel of that chapter is the Hammurabi of the Monuments and a contemporary with Abraham. The puzzling story of Sarah and Hagar is also now seen to be in exact agreement with Babylonian custom. Then again, the Egypt of Joseph and Moses is true to the smallest details of the life of the Egypt of that day and is altogether different from the very different Egypt of later ages. Sargon, who for centuries was only known from the one reference to him in Isa. 20:1, is now seen to have been one of the most important kings of Assyria. And the Aramaic language of Daniel and Ezra, which has so often been accused of lateness, is proved to be in exact accord with the Aramaic of that age, as shown by the Papyri discovered at Elephantinè in Egypt.

Now these, and others like them, are tangible proofs which can be verified by ordinary people. Hebrew philology is beyond most of us and is too subjective for any convincing argument to be based upon it, but archaeology offers an objective method of putting historical theories to the test.

Not the least important feature of the archaeological argu-

ment is that a number of leading archaeologists who were formerly in hearty agreement with the critical school, have now abandoned this view and oppose it. As Sir William Robertson Nicoll has forcibly said: "The significant fact is that the great first-hand archaeologists as a rule do not trust the higher criticism. This means a great deal more than can be put on paper to account for their doubt. It means that they are living in an atmosphere where arguments that flourish outside do not thrive."

Professor Flinders Petrie, the great Egyptologist, uttered these words not long ago: "I have come to the conclusion that there is a far more solid basis than seems to be supposed by many critics. . . . I have not the slightest doubt that contemporary documents give a truly solid foundation for the records contained in the Pentateuch. . . . The essential point is that some of these critical people support from an *a priori* basis instead of writing upon ascertained facts. We should remember that writing at the time of the Exodus was as familiar as it is now. . . . The fact is that it is hopeless for these people by means merely of verbal criticism to succeed in solving all difficulties that arise."

8. ARE THE VIEWS OF MODERN CRITICISM CONSISTENT WITH THE WITNESS OF OUR LORD TO THE OLD TESTAMENT?

The Christian Church approaches the Old Testament mainly and predominantly from the standpoint of the resurrection of Christ. We naturally inquire what our Master thought of the Old Testament, for if it comes to us with His authority, and we can discover His view of it, we ought to be satisfied.

In the days of our Lord's life on earth one pressing question was, "What think ye of the Christ?" Another was, "What is written in the Law? How readest thou?" These questions are still being raised in one form or another, and today, as of old, the two great problems—two "storm-

centers", as they have well been called—are Christ and the Bible.

The two problems really resolve themslves into one, for Christ and the Bible are inseparable. If we follow Christ, He will teach us of the Bible; and if we study our Bible, it will point us to Christ. Each is called the Word of God.

Let us, first of all, be quite clear as to our meaning of our Lord as "The Word of God." "In the beginning was the Word." A word is an oral or visible expression of an invisible thought. The thought needs the word for its expression, and the word is intended to represent the thought accurately, even if not completely. We cannot in any degree be sure of the thought unless we can be sure of the word. Our Lord as the Word, therefore, is the personal and visible expression of the invisible God. (John 14; Heb. 1:3.) We believe that He is an accurate "expression" of God, and that as the Word He reveals God and conveys God's will to us in such a way as to be inerrant and infallible. As the Incarnate Word He is infallible.

He came, among other things, to bear witness to the truth (John 18:37), and it is a necessary outcome of this purpose that He should bear infallible witness. He came to reveal God and God's will, and this implies and requires special knowledge. It demands that every assertion of His be true. The Divine knowledge did not, because it could not, undergo any change by the Incarnation. He continued to subsist in the form of God even while He existed in the form of man. (Phil. 2:6. See Dr. Gifford's "The Incarnation.")

In view of this position, we believe that, as Bishop Ellicott says ("Christus Comprobator") we have a right to make this appeal to the testimony of Christ to the Old Testament. The place it occupied in His life and ministry is sufficient warrant for referring to His use of it. It is well known that, as far as the Old Testament canon is concerned, our highest authority is that of our Lord Himself; and what is

true of the Old Testament as a whole, is surely true of these parts to which our Lord specifically referred.

Let us be clear, however, as to what we mean in making this appeal. We do not for an instant intend thereby to close all possible criticism of the Old Testament. There are numbers of questions quite untouched by anything our Lord said, and there is consequently ample scope for sober, necessary, and valuable criticism. But what we do say is, that anything in the Old Testament stated by our Lord as a fact, or implied as a fact, is, or ought to be, thereby closed for those who hold Christ to be infallible. Criticism can do anything that is not incompatible with the statements of our Lord; but where Christ has spoken, surely "the matter is closed."

What, then, is our Lord's general view of the Old Testament? There is no doubt that His Old Testament was practically, if not actually, the same as ours, and that He regarded it as of Divine authority, as the final court of appeal for all questions connected with it. The way in which He quotes it shows this. To the Lord Jesus the Old Testament was authoritative and final, because Divine.

No one can go through the Gospels without being impressed with the deep reverence of our Lord for the Old Testament, and with His constant use of it in all matters of religious thought and life. His question, "Have ye never read?" His assertion, "It is written," His testimony, "Ye search the Scriptures" (R. V), are plainly indicative of His view of the Divine authority of the Old Testament as we have it. He sets His seal to its historicity and its revelation of God. He supplements, but never supplants it. He amplifies and modifies, but never nullifies it. He fulfills, i. e. fills full, but never makes void.

This general view is confirmed by His detailed references to the Old Testament. Consider His testimonies to the persons, and to the facts of the old covenant.

There is scarcely a historical book, from Genesis to 2 Chronicles, to which our Lord does not refer; while it is perhaps significant that His testimony includes references to every book of the Pentateuch, to Isaiah, to Jonah, to Daniel, and to miracles—the very parts most called in question today.

Above all, it is surely of the deepest moment that at His temptation He should use three times as the Word of God the book about which there has, perhaps, been most controversy of all.

Again, therefore, we say that everything to which Christ can be said, on any honest interpretation, to have referred, or which He used as a fact, is thereby sanctioned and sealed by the authority of our Infallible Lord. "Dominus locutus est; causa finita est."

Nor can this position be turned by the statement that Christ simply adopted the beliefs of His day without necessarily sanctioning them as correct. Of this there is not the slightest proof, but very much to the contrary. On some of the most important subjects of His day He went directly against prevailing opinion. His teaching about God, about righteousness, about the Messiah, about tradition, about the Sabbath, about the Samaritans, about women, about divorce, about the baptism of John, were diametrically opposed to that of the time. And this opposition was deliberately grounded on the Old Testament which our Lord charged them with misinterpreting. The one and only question of difference between Him and the Jews as to the Old Testament was that of interpretation. Not a vestige of proof can be adduced that He and they differed at all in their general view of its historical character or Divine authority. If the current Jewish views were wrong, can we think our Lord would have been silent on a matter of such moment, about a book which He cites or alludes to over four hundred times, and which He made His constant topic in teaching concerning Himself? If the Jews were wrong, Jesus either knew it,

or He did not. If He knew it, why did He not correct them as in so many other and detailed instances? If He did not know it—but I will not finish.

Nor can this witness to the Old Testament be met by asserting that the limitation of our Lord's earthly life kept Him within current views of the Old Testament which need not have been true views. This statement ignores the essential force of His personal claim to be "the Word."

On more than one occasion our Lord claimed to speak from God, and that everything He said had the Divine warrant. Let us notice carefully what this involves. It is sometimes said that our Lord's knowledge was limited, and that He lived here as man, not as God. Suppose we grant this for argument's sake. Very well; as man He lived in God and on God, and He claimed that everything He said and did was from God and through God. If, then, the limitations were from God, so *also were the utterances;* and, as God's warrant was claimed for every one of these, they are therefore Divine and infallible. (John 5:19; 5:30; 7:13; 8:26; 12:49; 14:24; 17:8.) Even though we grant to the full a theory that will compel us to accept a temporary disuse or non-use of the functions of Deity in the Person of our Lord, yet the words actually uttered as man are claimed to be from God, and therefore we hold them to be infallible. We rest, therefore, upon our Lord's personal claim to say all and do all by the Father, from the Father, for the Father.

There is, of course, no question of partial knowledge after the resurrection, when our Lord was manifestly free from all limitations of earthly conditions. Yet it was after His resurrection also that He set His seal to the Old Testament. (Luke 24:44.)

We conclude that our Lord's positive statements on the subject of the Old Testament are not to be rejected without charging Him with error. If, on these points, on which we can test and verify Him, we find that He is not reliable,

what real comfort can we have in accepting His higher teaching, where verification is impossible? We believe we are on absolutely safe ground when we say that what the Old Testament was to our Lord, it must be and shall be to us.

CONCLUSION

We ask a careful consideration of these eight inquiries. Taken separately, they carry weight, but taken together they have a cumulative effect, and should be seriously pondered by all who are seeking to know the truth on this momentous subject.

We may be perfectly sure that no criticism of the Old Testament will ever be accepted by the Christian Church as a whole, which does not fully satisfy the following conditions:

1. It must admit in all its assumptions, and take fully into consideration, the supernatural element which differentiates the Bible from all other books.

2. It must be in keeping with the enlightened spiritual experience of the saints of God in all ages, and make an effectual appeal to the piety and spiritual perception of those who know by personal experience the power of the Holy Ghost.

3. It must be historically in line with the general tradition of Jewish history and the unique position of the Hebrew nation through the centuries.

4. It must be in unison with that apostolic conception of the authority and inspiration of the Old Testament, which is so manifest in the New Testament.

5. Above all, it must be in accordance with the universal belief of the Christian Church in our Lord's infallibility as a Teacher, and as "the Word made flesh."

If and when modern higher criticism can satisfy these requirements, it will not merely be accepted, but will command the universal, loyal, and even enthusiastic adhesion of all Christians. Until then, we wait, and also maintain our position that "the old is better."

CHAPTER II

EVOLUTIONISM IN THE PULPIT*

BY AN OCCUPANT OF THE PEW

Perhaps the most remarkable movement in philosophic thought that has occurred in any age was the rise and general acceptance by scientific circles of the evolutionary theory as propounded by Darwin, Huxley and Spencer. It was remarkable that men of science, whose peculiar boast it is that they deal only with established facts, should have so readily departed from this rule and accepted a system based upon hypothesis only, and which was, and is still after the lapse of forty years, without a single known fact to support it. Even when allowance is made for the well-known eagerness of many scientists to do away with all dualism, which was Mr. Darwin's aim, it was still remarkable that men of trained intellect should have so promptly accepted at face value his two principal works, in which the expression, "we may well suppose," occurs over eight hundred times, as a basis for the argument. Pure supposition may answer as a foundation for fanciful sketches like those of Jules Verne's; but as ground upon which to base a sober scientific argument it appears to the average man as little less than farcical. Why it did not so appear to the scientific mind, the scientific mind may perhaps be able to explain. We frankly confess our inability to do so.

Still more remarkable was the fact that so many theologians and Christian ministers adopted the new philosophy and were so ready to give up large portions of Holy Scripture because they could not be reconciled with it; inventing, as a

*From "Herald and Presbyter," November 22, 1911, Cincinnati, O.—We reprint this excellent paper as the remarkable utterance of a Christian layman on a most important subject.—Ed.

salve to conscience the doctrine that "the Bible was not intended to teach science", one of those half-truths that are more misleading than a downright untruth.

In this way the story of creation as given in Genesis was set aside, and the whole book discredited. As Christ could not by any logical possibility be made a product of evolution without an absolute denial of His supernatural birth and His Divine claims, and the new birth, or creation, for man in Him was open to the same objection, these truths were either obscured, minimized, or totally neglected and even denied. To such lengths were some of the sworn "defenders of the faith once delivered to the saints" ready to go in order to avoid being considered as hopelessly "unscientific" and "behind the times in scholarship." That was twenty years ago or more.

But strangest of all is the fact that a few of these ministers are still clinging to the "gospel of dirt," as Carlyle aptly styled it, and are referring to it in a way that indicates a belief on their part that such reference is still evidence of up-to-date scholarship.

As early as 1889 Professor Virchow, of Berlin, admittedly the ablest anthropologist of modern times, when summing up the results of investigations of this subject by himself and other leading scientists, covering a period of twenty years, declared: "In vain have the links which should bind man to the monkey been sought; not a single one is there to show. The so-called proanthropos, who should exhibit this link, has not been found. No really learned man asserts that he has seen him. . . . Perhaps some one may have seen him in a dream, but when awake he will never be able to say that he has approached him. Even the hope of soon discovering him has departed; it is hardly spoken of." Shortly before his death, some ten years later, in an address before the International Medical Society, he spoke to the same effect, and with even a greater degree of positiveness, asserting that "the attempts to find the transition from animal to man have ended

in total failure. The middle link has not been found and never will be."

That the Darwinian theory of descent has in the realms of nature not a single fact to confirm it is the unequivocal testimony of men as distinguished in their respective departments of scientific research, as Dr. N. S. Shaler of Harvard University; Dr. Etheridge, fossiologist of the British Museum; Prof. L. S. Beale, of King's College, London; Prof. Fleischmann, of Erlangen, and others.

Says Dr. Etheridge: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs, of the utter falsity of their views." Professor Beale asserts: "There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Professor Fleischmann sums up his estimate of the Darwinian theory of the descent of man by affirming that "it has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Even Professor Haeckel admits in his old age that he, among all his contemporaries, stands alone. "Most modern investigators," he confesses, "have come to the conclusion that the doctrine of evolution, and particularly Darwinianism, is an error and can not be maintained." Touching his last re-affirmation of his naturalistic views, Dr. A. C. Dixon tells us that a scholarly man in Geneva said to him at the time that it was "the note of the dying swan," and Haeckel the "only scientific man of eminence in Germany today who believes in Darwinian evolution."

Several notable books bearing on this subject have appeared during the last two years. One by George Paulin,

published by Scribners, entitled, "No Struggle for Existence; No Natural Selection," presents an array of facts in support of the two assertions made in this title, and against evolution, which must carry conviction to any unprejudiced mind. Another to the same effect is by Prof. L. T. Townsend, entitled, "Collapse of Evolution." Still another, and we believe an epoch-marking book, is from the pen of Prof. E. Dennert, Ph. D., recently published in Germany, and entitled, "At the Death Bed of Darwinism." A perusal of this book "leaves no room for doubt," as asserted in the preface of the American edition, "about the decadence of the Darwinian theory in the highest scientific circles of Germany. And outside of Germany the same sentiment is shared generally by the leaders of scientific thought."

Thus we see that, on the testimony of the great majority of the ablest of its one-time leading advocates, the evolutionary theory is in *articulo mortis*. Nay, more, it is already dead, since the spirit (the theory of natural selection) has long since departed. Some of its friends may sit about the remains intently watching for some signs of renewed life, but they watch in vain.

And yet there are ministers of the Gospel who, discrediting the Bible narrative of creation, are still basing arguments upon the Darwinian theory of the origin of species; glibly referring to the time "when our ancestors were dwellers in trees," and to their own "descent from monkeys, tadpoles and fish," "a much higher conception of man's origin," according to their refined taste, than is that given in Genesis. At, or a little before, the beginning of the decade just ended this might have passed for learned talk about the "settled results of science"; but today, among those who are really abreast of the movement of scientific thought, it is regarded as merely echoing in this generation the always unproved and now properly rejected speculations of a dead and gone generation of infidel philosophers."

That among those who mourn the passing of evolution there are some naturalists and others who cling to it, as said by Dr. Goette, the eminent Strasburg zoologist, "simply because it seems to furnish a much-desired mechanical explanation of purposive adaptations," is not surprising, since it leaves them nothing but the hated alternative of accepting Genesis with its personal God and creative acts.

But when we consider that the evolutionary theory was conceived in agnosticism, and born and nurtured in infidelity; that it is the backbone of the destructive higher criticism which has so viciously assailed both the integrity and authority of the Scriptures; that it utterly fails in explaining—what Genesis makes so clear—those tremendous facts in human history and human nature, the presence of evil and its attendant suffering; that it offers nothing but a negative reply to that supreme question of the ages, "If a man die, shall he live again?" that it, in fact, substitutes for a personal God "an infinite and eternal Energy" which is without moral qualities or positive attributes, is not wise, or good, or merciful or just; cannot love or hate, reward or punish; that it denies the personality of God and man, and presents them, together with nature, as under a process of evolution which has neither beginning nor end; and regards man as being simply a passing form of this universal Energy, and thus without free will, moral responsibility, or immortality, it becomes evident to every intelligent layman that such a system can have no possible points of contact with Christianity. He may well be pardoned if he views with astonishment ministers of the Gospel still clinging to it, and harbors a doubt of either their sincerity or sanity.

If it be said that most ministers who accept evolution do so only in its milder form, the supernaturalistic which permits of belief in a personal God, but claims that evolution is His method of working, man and nature being products of it, it may be said in reply that this view, quite as much as the

naturalistic, necessitates the giving up of the account in Genesis, and generally carries with it a belief that the Bible is but a history of the evolution of the religious idea, and not what it everywhere claims to be, a Divine and supernatural revelation. Moreover, it is that part of the system which they accept (the origin of species) which has quietly but firmly been labeled and shelved as merely one of the past phases of philosophic thought. To hold to it still is to subject themselves to doubts in the minds of their hearers as those expressed in regard to the holders of the naturalistic view.

We are not contending that there is not a sphere in which the law of evolution as propounded by Mr. Spencer is operative. On the contrary, we believe there is; but as said by Philip Mauro, it is "entirely confined to the sphere of the activities of fallen man." It is a most significant fact that it is from this sphere alone that Mr. Spencer draws all his illustrations, and for the simple reason that outside of it in all God's great universe, so far as known, there is not a scintilla of evidence that the law of evolution is, or ever has been, in operation. This fact has been the stumbling stone of the evolutionists from the first. All Mr. Spencer's pompous phraseology about a primitive homogeneous mass passing in endless cycles from the "imperceptible to the perceptible, and back again from the perceptible to the imperceptible," and from "indeterminate uniformity to determinate multiformity," has no more foundation in actual fact than an air castle or Gulliver's travels.

The limits of this article forbid further reference to the interesting fact—evidence of which is superabundant and convincing—that the law of evolution is strictly confined to the sphere of human activities, save to note that it is not, as so many suppose, a "natural law," but is, to borrow a term from Dr. H. Bushnell, one of "unnature." It is the law of human progress apart from God, and under the leadership of the prince of this world system who originated it.

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If, as some assert, the clergymen who accepted the evolutionary theory were driven to it by fear of ridicule, or of not being thought abreast of "the trend of modern thought," it was not only cowardly on their part, but grossly inconsistent with their Christian profession. For even a partial investigation of the subject must have made clear to them that evolutionism and Christianity are, essentially, intensely antagonistic. The pulpit efforts of some ministers at reconciling them would be laughable from a logical standpoint were the issues involved not so serious and the effects upon some of their unthinking hearers not so deplorable. Certainly, scholarship can no longer be pleaded as an excuse for clinging to Darwinism; and, in the interest of common honesty, these men ought to either drop their materialism or leave the Christian pulpit.

Among the surprises that await the layman who would inform himself on this subject is the fact that much that was advanced by the leaders, including Mr. Darwin himself, in support of the evolutionary hypothesis was merely tentative. It was only the smaller fry, the minnows and gudgeons, that were cocksure of its truth, and who gorged the unwholesome food. This may be affirmed with equal truth of a large part of what is taught by the ablest of the higher critics. Nor is the reason for it hard to find. It becomes apparent immediately one perceives how weak, unsatisfactory and illusive the evidence is that they offer in support of their destructive theories; evidence so insufficient and even trivial that, as said by Sir Robert Anderson, "it would be laughed out of any court in Christendom."

The layman, coming to a knowledge of this fact, finds his first feeling to be one of astonishment that men calling themselves Christians can on grounds so frivolous repudiate large parts of Scripture, and deliberately sow the seed of unfaith in the minds and hearts of thousands of their hearers. This is apt to be followed by one of indignation at the low moral quality and cowardice of their action in thus under-

mining the faith of the Church while accepting its pay. For it is noticeable that however great their change of attitude toward the Scriptures and the doctrinal standards of the churches they are supposed to serve may be, no change is ever perceptible in the attitude of these gentlemen toward the acceptance of the salaries paid by these churches. And this despite the fact that, according to their own witness of themselves, their strong point is the possession and preaching of a very superior quality of ethics (?). Indeed, in listening to them one can hardly escape the conviction that righteousness, personal and civic, was a thing almost unknown before their advent.

Certainly no one can blame the ordinary individual who, unskilled in the intellectual subleties and plausible sophistries by which these gentlemen seek to justify their course, finds a feeling akin to disgust taking possssion of him as he listens to their talk about being "governed solely by a desire for truth", in their actions in this matter, and of the "tenfold greater comfort, pleasure and profit" they derive from reading their polychrome Bibles; all of which, to his untrained and practical mind, sounds like unmitigated pharisaical cant. It is like a man who, having taken away all the foundation under his house save a few slender props, lies down in it declaring that he does so with a sense of security and peace to which he had been a stranger before.

Apparently the wild guesswork of a profligate and infidel like Astruc, or the equally wild philological speculations of a skeptic like Wellhausen, have more weight with these seekers after truth than has the "thus saith the Lord Jehovah" of the inspired prophets, or the testimony of the Son of God, and of His apostles. Moreover, they seem to completely ignore, and to be utterly unable to testify from personal experience to, the regenerating power of the Holy Spirit working upon men's hearts through the Word.

Far better would it be for all concerned if these ministers

had the courage of their convictions, and sense of honor enough to compel them to leave the Christian Church, taking with them those of their flocks who think like them and wish to follow, for they may be sure that the pretty little amenities of morality and sociology which they have substituted for the Gospel of regeneration can never take its place, or lead a single soul out of the death and darkness of sin into the life and light that are to be found in Christ alone.

Meanwhile, a few naturalists, clothed in sackcloth, may sit about the death bed of Materialism as mourners, and, in despair of finding anything else to fill the niche in their temple of lies left vacant by the removal of their idol, may on occasion galvanize the remains into an appearance of life. Their clerical sympathizers, too, may refuse to read the death bulletin already issued, or to take part in the obsequies. Nevertheless, there can be no reasonable doubt in any intelligent mind that Darwinism so far as it relates to man's origin and that of species in general is dead; and all who believe in a personal God and in a Divine revelation may say of it, paraphrasing Cushi's answer to King David: "The philosophic enemies of our Lord and King, and all of the isms that rise against His truth, be as this dead ism."

CHAPTER III

DECADENCE OF DARWINISM

BY REV. HENRY H. BEACH,
GRAND JUNCTION, COLORADO

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This paper is not a discussion of variations lying within the boundaries of heredity; nor do we remember that the Hebrew and Greek Scriptures reveal anything on that subject; nor do we think that it can be rationally discussed until species and genus are defined.

Failure to condition spontaneous generation by sterilized hay tea, and a chronic inability to discover the missing link, have shaken the popularity of Darwinism. Will it recover? Or is it falling into a fixed condition of innocuous desuetude?

As a purely academic question, who cares whether a protoplastic cell, or an amoeba, or an ascidian larva, was his primordial progenitor? It does not grip us. It is doubtful whether any purely academic question ever grips anybody. But the issue between Darwinism and mankind is not a purely academic question.

Half his life Charles Darwin was afraid of the reproaches of Christians. It was something like the fear felt by another Charles, of the reproaches of the Huguenots were he to consent to the assassination of Coligny. He refers to it in the "Introduction to the Descent of Man":

"During many years I collected notes on the origin and descent of man, without any intention of publishing on the subject, but rather with the determination not to publish; as I thought that I should thus add to the prejudices against my views."

At the end of the book he says: "I am aware that the conclusions arrived at in this work will be denominated by

some as highly irreligious; but he who denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct species by descent from some lowly form, through the laws of variation and natural selection, than to explain the birth of the individual through the laws of ordinary reproduction."

He confessed his fear by protesting his innocence: "I have done nothing—only explained a choice between two theories of bringing man into the world". This way of putting it is characteristic. He often refers to traversing the doctrine of successive creations, as the sum of his offending. The prestidigitator calls special attention to one hand while he works the trick with the other. His apprehensions were not altogether groundless.

Professor Haeckel was braver, or more rash, when he styled the "Descent of Man" as "anti-Genesis"; with equal truth and moderation he might have added, anti-John, anti-Hebrews and anti-Christ. The point to pierce the business and bosoms of men is a denial of the integrity and reliability of the Word of God. We cannot depend on the Bible to show us "how to go to heaven" if it misleads us as to "how the heavens go" regarding the origin, nature, descent and destiny of brutes and men. Darwinists have been digging at the foundations of society and souls; and their powers of endurance are a matter of some moment.

We venture to differentiate life and if we go too far are sure to be corrected:

1. Vegetable life is the sum of the forces which pervade the organism, causes it to grow and preserves it from decay.

2. Brute life is the sum of the forces which pervade the organism, causes it to grow, preserves it from decay, is conscious and thinks.

3. Human life is the sum of the forces which pervade the organism, causes it to grow, preserves it from decay, is conscious, thinks and is religious.

It is logical to assume, until disproved, that these three kinds of life touch each other, but never merge. They associate as intimately as air and light, but are as far from passing from plants to brutes and from brutes to men as from not-being to being. "By faith we understand the ages to be set in order by the saying of God, in regard to the things seen not having come out of the things manifest" (Heb. 11:3).

He who would overthrow Biblical Christianity expects to take the initiative. He recognizes that there is always a presumption in favor of an existing institution; and has always been swift to open the battle.

Professor Huxley, in his article on evolution, in the ninth edition of the Britannica, has ably brought together the arguments for Darwinism; and we will follow his order.

GROWTH

Given a nucleated cell, and Darwinists have watched the process of generation from its beginning to birth, "with the best optical instruments". There have been two theories. The first theory is that nothing new is produced in the living world; the germs from which all organisms have developed have contained in miniature, and passed on down through successive generations, all the essential organs of adults. To get anything out of anything it must first be in it. This is archaic. The second theory is that evolution is progressive; it results from something innate in things, dynamic and pantheistic. This is up to date.

All that the Darwinists, "with the best optical instruments", have actually seen is growth; but they have inferred a whole pantheon. Natural selection is the supreme demiurge; sexual selection and variation are subordinates. A billion years ago there was a God, but He immediately disappeared. It was necessary to have Him then, to bridge the gulf between nothing and something. Having discovered growth,

they called it evolution, thinking perhaps the name might prove useful, but we trust not to be blamed for preferring growth, for "evolution" is something of a harlequin, having turned a complete somersault within a hundred years, while growth is universally acknowledged to be a character of vegetable, animal, and human life.

In addition to finding natural growth, Professor Huxley claims the discovery of a "tendency to assume a definite living form". This of course is ridiculous. The sun rises with sufficient regularity to become a striking phenomenon, and we have discovered a tendency towards sunrises. Speculation is invoked, but speculation died with the great god Pan when Jesus was born. Scientific observations are dumb, except to say that all God's creatures are fearfully and wonderfully made.

LIKENESSES

It is settled that low adult forms and embryos of higher order are strikingly alike. An embryonic reptile passes through the transformations of a fish, and a man in the germ cannot be distinguished from any other mammal. Here the Darwinist drops his glass and jumps at the conclusion that all creations, even vegetables, are consanguined brothers. His microscope has failed him and he has forgotten the ardent astronomer who saw strange quadrupeds in the moon, until he discovered the mouse nest in the telescope. The apparently similar cells are different. The outcome proves it. One is a butterfly and the other is a whale. Indeed, Oscar Hertwig now claims to have found the differences of the *denouement* in the cells themselves. But it does not matter. The Darwinist has mistaken likeness for proof of parentage; as a matter of fact it never proves it. Parentage is more likely to prove likeness. In either case the origin must first be established and then the likeness may illustrate it.

But recurring to the differentiation of life, as our Maker has conferred on us consciousness, thought and religiosity,

and on brutes consciousness and thought, and on all of us that which preserves our bodies from decay and causes them to grow, it seems natural that, in the holy of holies of His laboratory, He has constructed us with similar characters, transcient or permanent.

But the very nomenclature of evolution has been seduced and corrupted. "Reversion" and "rudiment" must be laid away with phlogiston and caloric. There are no retreatings or abortions in the Divine economy, but God adjusts every feature to present and future conditions, and causes all to march regularly forward in the grand procession of eternal progress.

But why, it may be asked, are so many creatures built on the same plan as, for instance, vertebrates? The answer is axiomatic. The whole creation is divided into *vertebrata* and *invertebrata,* because there must, in the nature of things, be at least two classes; or boundless monotony or an eternal loneliness. But why so many vertebrates? Because there can be but one best of a class and vertebrates are best. The number redounds to the glory of God, not the glory of evolution. This is kindergarten instruction, but some seem to miss it.

But we submit a broader generalization. The whole universe bears a family resemblance. It is the warm touch of the Maker, and His universal style. Light is truth, and darkness is error. Holiness is purity, and sin is dirt. Physical birth and growth, decay and death, typify spiritual birth and growth, decay and death.

Two pictures hang side by side. The subjects differ greatly and they differ in size. The larger is the "Domes of the Yosemite" and the smaller "Sunset in California". But they seem strangely alike. The smaller must have evolved from the larger. Some Mahatma, an adept of the Himalayas, able to do "the plant trick", has done it. No! The same artist painted both.

Nature's limitless network of types and symbols and resemblances is wondrously beautiful. It wakens the spirit of poetry in the soul, but an absent-minded dreamer has gazed and forgotten himself, and is lost in a labyrinth of vagaries. Darwinists have been turning the world over searching for a common fatherhood, but they have found a common makerhood. An Italian—a Dr. Barrago—gave his book the title, "Man, made in the image of God, was also made in the image of an ape", and Mr. Darwin refers to it without disapproval, and the blasphemy is logical. Darwinism degrades God and man.

RUDIMENTS

The Darwinian notion of rudiments is that they are abortive reversions to ancestral types. Wherever one of the cult has heard of anything nearly or remotely like rudiments—for instance, Stanley Hall on rhythm, beating waves, ancestral fish and dancing—particularly outside the bounds of heredity, it has been grist for their mill. And yet they hardly know where to put these structures. If they claim that they are absolutely useless they place them outside the scope of natural selection; and if, on the other hand, they admit that they serve some purpose they admit that God may have made them. Huxley felt the difficulty when he confessed:

"It is almost impossible to prove that any structure, however rudimentary, is useless; that is to say, that it plays no part whatever in the economy; and if it is in the slightest degree useful there is no reason why, on the hypothesis of direct creation, it should not have been created." (Britannica, Art. on Evolution.)

May we add that if Mr. Huxley and Mr. Darwin and I and you have failed to discover the use of anything, "there is no reason why it should not have been created"? We remember that we have not even defined life; that the most that we can do is to distinguish some of its forces; that we

know as little of its essence as of that of matter. We may as well be modest.

Accepting then the dictum of Professor Huxley—than whom no one has ever been better qualified—that it is almost impossible to prove the uselessness of rudiments, we pass the subject with the remark that, like likenesses, they are a signet of the Almighty and a badge of His creatures—not necessarily of kinship, but of remoter relations. There are some men who need the evidence of their own rudimentary mammae to prove to them that they belong to the same race with their wives and should endure the same hardships and do a little more work.

SELECTIONS

Sexual selection, as the name implies, is concerned with pairing and reproduction; but the Darwinian end in view, like that of natural selection, is evolution. But sexual selection fails to discriminate, and turns out degeneration. Feral and unregenerate sexual selection is more lust than love. From hares to elephants wild things are blinded by jealousy and crazed by heat. Like the Jukes' family, they drop their young by the highway. We domesticate brutes and plants and, with great care and skill, breed them for improved points; but we soon tire and then dogs become pariahs, cats turn vagabonds, potatoes grow small, and horses are not worth catching and breaking. Cultivated apples never repeat their parent trees, but nine hundred and ninety-nine times out of a thousand sink far below them. The "loves of the plants", as Darwin's whimsical grandfather called them, are disreputable, and even, to this civilized day, human beings need to be restrained by law to prevent them from contracting unhealthful alliances. When the string breaks the kite falls.

Ages before the time when Mr. Darwin dreamed that in the dim obscurity of the past we can see that the early progenitor of all the *vertebrata* must have been an aquatic animal, provided with branchiae, with the two sexes united in

the same individual, with the most important organs of the body (such as brain and heart) imperfectly or not at all developed, and an animal "more like the larvae of the existing marine *Ascidians* than any other known form", God made one protoplastic cell and disappeared. That cell was a vegetable, and, as all cells are microscopic, invisible. It was also hermaphroditic. It contained hairs and rootlets, nuclei and nucleoli, mother stars and daughter stars, grouping, advancing and retreating, as if dancing quadrilles. And, as the story goes, this one cell has been the father and mother of all living creatures. Natural selection, aided only by sexual selection and accident, has evolved them, by almost imperceptible degrees.

Evidently Darwin and Wallace followed what they thought the line of least resistance in introducing God before the first living germ, for, otherwise, there must have been degeneration to satisfy present conditions. But was it not an error in another regard? While they were in the business of making gods, it would have been easy to have allowed for three—one for plants, one for brutes, and one for men. Nobody was looking. They might have done it, but, as it is, there is a dead lift at each beginning.

"We may feel sure," explains Mr. Darwin, "that any variation in the least degree injurious would be rigidly destroyed. This preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called natural selection or the survival of the fittest. Variations neither useful nor injurious would not be affected by natural selection and would be left either a fluctuating element, as perhaps we see in certain polymorphic species, or would ultimately become fixed, owing to the nature of the organism and the nature of the conditions". ("Origin of Species," Vol. I, page 121.) Natural selection is destruction and preservation. All "injurious" differences and variations are destroyed and some individuals with "favorable"

parts preserved. Natural death is the means of destruction; and generation, of preservation. The "favorable" always prove the stronger, the "injurious" the weaker. Although sweetest graces and most resplendent virtues of the highest type of man are products of natural selection, they are conditioned promiscuously on killing the other fellow and procreating one's kind. The killing is done "by acts of God", as express companies phrase it, and by hatred, envy, anger, avarice, selfishness. In the struggle for existence the stronger gloat over the slain while poverty of spirit, meekness, mercy and peace die unhonored and unsung. By these means every kind of organic being will eventually gain the summit of finitude. It is immoral.

Professor Huxley makes a notable concession to truth and sanity when he says:

"It is quite conceivable that every species tends to produce varieties of a *limited* number and kind, and that the effect of natural selection is to favor the development of *some* of these, while it opposes the development of others along their predetermined lines of modification." (Britannica. *Evolution.*) Taking the Professor's language as accurate, he surrenders natural selection. We were taught that it was as reliable as gravitation, but if we get the notion that some species improve, some are stationary and some deteriorate, agreeably with heredity and environment, we have no further use for it. To sum up the case for natural selection:

(1) It is poor morals. A theory of nature must be ideal to be true. Natural selection is a scheme for the survival of the passionate and the violent, the destruction of the weak and defenseless. To be true, black must be white, and wrong must be right, and God an Ivan the terrible.

(2) Its assumptions are false. It is false that unlimited attenuation of the steps of the process, and unlimited time for the accomplishment of it, assure us that it might have been

possible. "Attenuation" and "time" would have been but conditions, not causes. They could prove nothing.

It is false that in the struggle for existence the "fittest" survive. The "fittest" is an ambiguous word. With natural selection it means the strongest and best armed. They do not survive; they degenerate and expire. They who bear arms challenge attack. This providence may be penal or corrective.

It is false that man is derived from a brute and a brute from a vegetable. One of the forces of human life makes for a recognition of God and a consciousness of sin against Him. This was not unfolded from anthropoid apes, for it is not in them. Brutes are distinguished from plants by self-consciousness, and this was not developed from plants, for it is not in them.

(3) Natural selection is self-contradictory and impossible. Fifty years ago, Alfred Russel Wallace devised the scheme and wrote Charles Darwin about it. Mr. Darwin published the plan. He afterwards refers to Mr. Wallace as having "an innate genius for solving difficulties". (Descent," p. 344.) Two years ago, Mr. Wallace, in an address at the Darwin anniversary, before the Royal Institution in London, referring to Professor Haeckel said:

"These unavailing efforts seem to lead us to the irresistible conclusion that beyond and above all terrestrial agencies, there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and which we ourselves are the ultimate and foreordained outcome".

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DISTRIBUTION

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The Darwinists assume that because certain creatures live now in limited areas, like the sloth in South America and

the ornithorynchus in Australia and Tasmania, they have reached their present abodes by evolution through fishes. Let him assume it, but we beg for mercy to the man on the street who shrinks from that mode of transportation and believes that they might have been created in Western Asia, dispersed by various possible means, wherever climatic and other conditions were favorable, and suffered extinction, except where we find them; or that they might have been created where they are. The rapid extinction of the American bison suggests the possibility of extinction, as a factor of the process.

GEOLOGICAL SUCCESSION

Professor Huxley adduces only one more argument—successive geological forms. "It must", he remarks, "suffice in this place, to say that the successive forms of the *Equine* type have been fully worked out, while those of nearly all the other existing types of *Ungulate* mammals and of the *Carnivora* have been nearly as closely followed through the Tertiary deposits". We have a misty remembrance of having met that Equus before, and, somehow, associate him with *pons asinorum.* The Professor hangs his case on the term "successive"—"successive geological forms". He confuses it with "similar", but neither is offensive. Fossils and living forms belong in the same category, but a radical difference between "successive" forms breaks the chain of evolution. If the ungulate fossils are like living forms, we greet them as old friends, if unlike we beg an introduction. In either event it is not Darwinism, but Don Quixote attacking another windmill.

The actual origination of man, brutes and plants, from one simplest and lowest form of organic life, by natural and Godless selections and variations, is the essence of Darwinism. It is admitted and undisputed that it was first definitely elaborated by Charles R. Darwin, and it stands or falls with Darwin's experiments and arguments, and they are

marvelously unscientific. Louis Agassiz, Lord Kelvin, and Dr. Virchow having passed on, the outlook for experimental science has been looking dark; but suddenly the light is breaking. Professor Gaston Bonnier, of the Sorbonne, M. de Cyon, and others, have just struck a thrilling chord and scientific Europe is awakening. Criticising Mr. Darwin in *Pour et Contre le Darwinisme,* M. Bonnier says:

"The illustrious naturalist had no idea of the experimental method," and he adds that he was imaginative and careless in his observations. In corroboration of this—passing by the spike-horn deer, the aquatic bear and the worn-off human tail, which all who are familiar with "The Descent of Man" will recall—take, for instance, the following:

"Some naturalists have maintained that all variations are connected with the act of sexual reproduction; but this is certainly an error; for I have given, in another work, a long list of sporting plants, as they are called by gardeners; that is, of plants which have suddenly produced a single bud with a new and sometimes widely different character from that of the other buds on the same plant. These bud variations, as they may be called, can be propagated by grafts, offsets, etc., and sometimes, by seed." ("Origin of Species," Vol. I, p. 35.)

How could Mr. Darwin know that the seed from which the tree of the strange bud had grown had not been pollenized, any number of generations previously, by the strange strain? What would happen if vegetable and animal atavism—not a reversion to ancestral type, but latent generation, the waking and appearing of a strain as old, it may be, as the race, improved or damaged, even to the extent of freaks or monstrosities—should be found to accord with all known facts of the case, and to answer the hard questions for which Darwinism was devised? Surely the progression of a character beneath the surface, whether for one year or a million —as the temper of a father not discernible in a son, but emerg-

ing in a grandson—is as credible as reversion under similar conditions. Backing up is hardly in harmony with the twentieth century.

The teaching of Darwinism, as an approved science, to the children and youth of the schools of the world is the most deplorable feature of the whole wretched propaganda. It would be difficult to fix the responsibility of it. Darwin himself hesitated. Virchow tried, nobly, to protect the primary schools of Germany. The burden of his lecture at Munich is throughout a caution against evading the distinction between the problematical and the proven; they are not on the same evidential level. "He would teach", he said, "evolution, if it were only proven; it is, as yet, in the hypothetical stage; the audience ought to be warned that the speculative is only the possible, not actual truth; that it belongs to the region of belief, and not to that of demonstration. As long as a problem continues in the speculative stage, it would be mischievous to teach it in our schools. We ought not to represent our conjecture as a certainty, nor our hypothesis as a doctrine." Haeckel, always rash, advocated it. As they struggled, somebody lighted the fire. It was like the burning of the temple at Jerusalem. Titus had issued an order to spare it, but a Roman soldier threw a blazing torch into a small window and the whole structure was in flames. It was like the revenge of the Pied Piper of Hamlin Town. It was "Rachel weeping for her children, and she would not be comforted, because they were not".

CHAPTER IV

PAUL'S TESTIMONY TO THE DOCTRINE OF SIN

BY PROFESSOR CHAS. B. WILLIAMS, B. D., PH. D.,
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FORT WORTH, TEXAS

Theodore Parker once said: "I seldom use the word sin. The Christian doctrine of sin is the devil's own. I hate it utterly". His view of sin shaped his views as to the person of Christ, atonement, and salvation. In fact, the sin question is back of one's theology, soteriology, sociology, evangelism, and ethics. One cannot hold a Scriptural view of God and the plan of salvation without having a Scriptural idea of sin. One cannot proclaim a true theory of society unless he sees the heinousness of sin and its relation to all social ills and disorders. No man can be a successful New Testament evangelist publishing the Gospel as "the power of God unto salvation to every one that believeth", unless he has an adequate conception of the enormity of sin. Nor can a man hold a consistent theory of ethics or live up to the highest standard of morality, unless he is gripped with a keen sense of sin's seductive nature.

SIN A FACT IN HUMAN HISTORY

Paul has an extensive vocabulary of terms denoting sin or sins. In the Epistle to the Romans, where he elaborates his doctrine of sin, he uses ten general terms for sin:

1. Ἁμαρτία (hamartia), 58 times in all, 43 in Romans, missing of the mark, sin as a principle. 2. Ἁμάρτημα (hamarteema), twice, sin as an act. 3. Παράβασις (parabasis), five times, transgression, literally walking along by the line but not exactly according to it. 4. Παράπτωμα

(paraptoma), 15 times, literally a falling, lapse, deviation from truth and uprightness (Thayer), translated "trespass" in R.V. 5. Ἀδικία (adikia), 12 times, unrighteousness. 6. Ἀσέβεια, (asebeia), four times, ungodliness, lack of reverence for God. 7. Ἀνομία (anomia), lawlessness, six times. 8. Ἀκαθαρσία (akatharsia), nine times, uncleanness, lack of purity. 9. Παρακοή (parakoee), twice, disobedience. 10. Πλάνη (planee), four times, wandering, error.

Besides these general terms for sin Paul uses many specific terms for various sins, 21 of these being found in the category of Rom. 1:29-31. Twenty-one equals three times seven and seems to express the idea of completeness in sin reached by the Gentiles. It is literally true that Paul uses scores of terms denoting and describing various personal sins, sensual, social, ethical, and religious. Is this not an unmistakable lexical evidence that the Apostle to the Gentiles believed in sin as a fact in human history?

Again, in all Paul's leading epistles he deals with sin in the abstract or with sins in the concrete. In Romans 1:18-3:20, he discusses the failure of both Jews and Gentiles to attain righteousness. These chapters constitute the most graphic and comprehensive description of sin found in Biblical, Greek, Roman, or any, literature. It is so true to the facts in heathen life today that modern heathen often accuse Christian missionaries of writing it after they have had personal knowledge of their life and conduct.

In 1 Corinthians, gross sins are dealt with—envy, strife, divisions, incest, litigation, adultery, fornication, drunkenness, covetousness, idolatry, etc. In 2 Corinthians, some of the same sins are condemned. In Galatians, he implies the failure of man to attain righteousness in maintaining the thesis that no man is justified by the deeds of the law, but any man may be justified by simple faith in Christ Jesus (2:14ff), and mentions the works of the flesh, "fornication, uncleanness, lasciviousness, idolatry," etc. (5:19). In Ephesians, he

recognizes that his readers were "once dead in trespasses and sins" (2:1), and exhorts them to lay aside certain sins (4:25ff). In Colossians, he does the same. In Philippians, he says less about sin, or sins, but in 3:3-9 he tells his experience of failure to attain righteousness with all his advantages of birth, training, culture, and circumstances. In the pastoral epistles, he rebukes certain sins with no uncertain voice.

PAUL'S EXPERIENCE THE PSYCHOLOGICAL PROOF TO HIM OF HIS DOCTRINE OF SIN

Paul was a Pharisee. Righteousness, or right relation with God, was his religious goal. As a Pharisee he felt that he could and must, in himself, achieve righteousness by keeping the whole written and oral law. This kind of (supposable) righteousness he afterwards describes and repudiates. "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless. Howbeit, what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things and do count them but refuse, that I may gain Christ and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:3-9, Am. Rev.).

His experience as a Pharisee in trying to work out a righteousness of his own showed him to be a moral and religious failure. This experience he reflected in Rom. 7:7-25 (So Origen, Tertullian, Chrysostom, Theodoret, and most

modern New Testament scholars, though Augustine and a few modern New Testament scholars think the passage refers to the experience of a Christian). "Sin, finding occasion through the commandment, beguiled me and through it slew me . . . that through the commandment sin might become" (be shown to be) "exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not; for not what I would, that do I practise; but what I hate, that I do . . . Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord". So we see that Paul by his experience with the law was led to see that "in him, that is, in his flesh, dwelt no good thing;" that in his members is the sin principle enslaving him so that he "is sold under sin", that is, under the sway of this sin principle. He thought the law could help him to be righteous. All it could do was to show him his helplessness as a sinner and drive him in his despair to Christ as his only Rescuer "out of the body of this death". All the righteousness he could achieve was insufficient. Only God's own righteousness, given through faith in Christ Jesus, could satisfy the conscience of the awakened sinner or be acceptable to God.

THE ORIGIN OF SIN

The apostle does not discuss the larger problem, the origin of sin in God's moral universe. Whence and how did sin originally enter the moral universe? Paul does not undertake to solve this problem. Only the relative and temporal origin of sin, its entrance into the human race on earth, not its absolute and ultimate source, engages the thought of Paul.

But what is his testimony as to how and when sin entered the human race? The classic passage on the source of human sin is Rom. 5:12-21. Let us consider it. Paul testifies that sin entered our race in and through the disobedience of Adam. "As through one man sin [*ἁμαρτία*, hamartia, the

sin principle] entered into the world, and death by sin; and so death passed unto all men, for that all sinned . . . as through one trespass the judgment came unto all men to condemnation . . . for as through the one man's disobedience many were made sinners" (Rom. 5:12, 18, 19). In this parallelism between Adam and Christ, Paul is seeking to show, by contrast, the excellence of grace and the transcendent blessedness of the justified man in Christ. He is not primarily discussing the origin of human sin. But that does not depreciate his testimony. The fact that it is an incidental and not a studied testimony makes it all the more trustworthy and convincing.

Nor is Paul here simply voicing the thought of his uninspired fellow-countrymen as to the entrance of sin into our race. Dr. Edersheim says: "So far as their opinions can be gathered from their writings, the great doctrines of original sin and the sinfulness of our whole nature were not held by the ancient Rabbis".* Weber thus summarized the Jewish view as expressed in the Talmud: "By the Fall man came under a curse, is guilty of death, and his right relation to God is rendered difficult. More than this cannot be said. Sin, to which the bent and leaning had already been planted by creation, had become a fact, 'the evil impulse' (cor malignum, 4 Es. 3:21) gained the mastery over mankind, who can only resist it by the greatest efforts; before the Fall it had power over him, but no such ascendency".† The reader is referred to Wisd. 2:23ff, Ecclus. 25:24 (33), 4 Es. 3:7, 21ff, Apoc. Baruch 17:3, 54:15, 19, as expressions of the Jewish view of the entrance of sin into the world and the relation of Adam to the race in the transmission of guilt. One of these passages, Ecclus. 25:24 (33) the sin of the race is traced back to Eve: "from a woman was the beginning of sin".

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* "Life and Times of Jesus the Messiah," I. 165.
† Altsyn. Theol., p. 216.

Observe that Paul goes beyond the statement of any uninspired Jewish writers—

1. In asserting that Adam and not Eve is the one through whom sin entered into the race.

2. That, in some sense, *when Adam sinned, "all sinned", and in his sinning "all were made"* (κατεστάθησαν, stood down or constituted) *"sinners"* (Rom. 5:19). The apostle here means, doubtless, that all the race was seminally in Adam as its progenitor, and that Adam by the process of heredity handed down to his descendants a depraved nature. He can scarcely mean that each individual was actually in person in Adam. If Adam had not sinned and thus depraved and corrupted the fountain head of the race, the race itself would not have been the heir of sin and the reaper of its fruits, sorrow, pain, and death.

3. That in the introduction of sin into the race by its progenitor the race itself was rendered helpless to extricate itself from sin and death. This the apostle asserts over and over again and has already demonstrated before he reaches the parallelism between Adam and Christ. "That every mouth may be stopped and all the world brought under the judgment of God"; "because by the works of the law shall no flesh be justified in His sight" (3:19, 20).

THE ESSENCE AND NATURE OF SIN

This brings us to ask, What constituted the essence or core of sin, as Paul saw it? Modern evolutionists emphasize the upward tendency of all things, and so sin is regarded by them as merely a step in the upward progress of the race; that is, sin is "good in the making". Christian Scientists go still farther and regard all pain and evil as merely imaginary creations of abnormal minds.* There is no actual evil, no real pain, say they. Does either of these views find endorsement in Paul? It must be noted that Paul nowhere gives

*See "Science and Health."

a formal definition of sin. But by studying the terms mostly on his pen we can determine his idea of sin. He uses mostly the noun ἁμαρτία (hamartia), 58 times, from the verb ἁμαρτάνω (hamartano), to miss the mark, to sin. To miss what mark? In classical Greek it means "to miss an aim", "to err in judgment or opinion". *With Paul to sin is to miss the mark* ETHICALLY and RELIGIOUSLY. Two other words used by Paul show us what the mark missed is: ἀδικία (adikia), unrighteousness, lack of conformity to the will of God; ἀνομία (anomia), lawlessness, failure to act or live according to the standard of God's law. So the mark missed is the Divine law. Παράβασις (parabasis), transgression, emphasizes the same idea, failure to measure up to the line of righteousness laid down in the law.

On the other hand, sin is not merely a negation. It is a positive quality. It is a "fall" (Παράπτωμα, 15 times). This is graphically illustrated by Paul in his description of the Gentile world's idolatry, sensuality, and immorality (Rom. 1:18-32). First, they knew God, for He taught them about Himself in nature and in conscience (1:19, 20). Secondly, they refused to worship Him as God, or to give thanks to Him as the Giver of all good things (1:21). Thirdly, they began to worship the creature rather than the Creator, then gave themselves up to idolatry in a descending scale, worshipping first human images, then those of birds, then those of beasts and reptiles (1:22-25). Fourthly, this wrong idea of God and false relation to Him degraded them into the grossest sensuality and blackest immorality (1:26-32). Is this progress of the race? If so, it is progress in the unfolding of sin's cumulative power, and that where human philosophy and culture were doing their utmost to stem the tide of vice and contribute to the advancement of human government, thought, art, and ethics—in the Roman Empire where flourished Hellenistic culture. But Paul was convinced from his own experience and his observation of society,

illumined and led as he was by the Divine Spirit, that the sin principle in men was not an upward but a downward tendency, and that in spite of all the philosophies, and all culture and ethics, to train men in the upward way, intellectually, aesthetically, socially, and morally, still they were carried on down deeper and deeper in vice as they forgot God and followed out the trend of their own thoughts and desires. That is, if sin is a link in the chain of man's evolution, Paul would say it was a downward and not an upward step in the long road of man's development.

Let us look at another term used by Paul to express God's attitude toward sin. This is the term "wrath" (ὀργή), occurring 20 times in Paul's epistles*. Thayer defines this term thus: "That in God which stands opposed to man's disobedience, obduracy, and sin, and manifests itself in punishing the same."† That is, *sin is diametrically opposite to the element of holiness and righteousness in God's character,* and so God's righteous character revolts at sin in man and manifests this revulsion by punishing sin. This manifestation of the Divine displeasure at sin is not spasmodic or arbitrary. It is the natural expression of a character that loves right and goodness. Because he does approve and love right and goodness, He must disapprove and hate unrighteousness and evil. The spontaneous expression of this attitude of God's character toward sin is "wrath". How heinous and enormous sin must be, if the loving and gracious God, in whom Paul believes, thus hates and punishes it! Its nature must be the opposite of those highest attributes of God, holiness, righteousness, love.

Take another term used by Paul, ὑπόδικος (hupodikos), guilty (Rom. 3:19). Thayer thus defines this term: "Under judgment, one who has lost his suit; with a dative of per-

*This count follows Moulton and Geden, Concordance to the Greek Testament, and excludes Heb. from Paul's epistles.

† Greek English Lexicon to New Testament.

son, debtor to one, owing satisfaction".* In this passage it is used with the dative of God (θεῷ) and so "all the world" is declared by Paul to be "under judgment of God, having lost its suit with God, owing satisfaction to God" (and, it being implied, not able to render satisfaction to Him). This passage implies that *the essence of sin is "guilt". Man by sin is "under judgment", "under sentence". He has come into court with God, is found to have broken God's law, and so is guilty* and liable to punishment. A secondary element in sin is implied in this term, the helplessness of man in sin, "owing satisfaction to God", but not able to render it.

It must be noted that *Paul thinks of this guilt as having* DIFFERENT DEGREES *according to the light against which the sinner sins* (Rom. 2:12-14). The Gentile sins without the law, that is, without knowing the requirements of the written law, and so he perishes without the law, that is, without the severity specially provided for the transgressor in the written law. But the Jew, who sins against the superior light of written revelation, shall receive the more severe penalty prescribed in the written law. All men are guilty of breaking God's law, but the different realms of law afford different degrees of light, and so the various transgressors are guilty in varying degrees, just as there are different degrees of murder and manslaughter, according to the circumstances and motives of those guilty.

Paul uses the term sin to express three phases of sin: FIRST, *the sin principle, or sin in the abstract.* He uses the term more often in this sense than in any other. He often personifies the sin principle, doubtless because he believes in the personal Satan. SECONDLY, *by implication he teaches that man is in a state of sin.* (Rom. 5:18, 19.) "All men unto condemnation" means that men are in a state of condemnation—guilty of breaking God's law, and therefore

* Ibid.

worthy of punishment. "Made sinners" signifies that man's nature is essentially sinful, and so man may be said to be under the sin principle, or in the state of sin (though this phrase, "in the state of sin," does not occur in Paul, but first in theologians of a later age). THIRDLY, *Paul uses several terms for sin which signify acts of sin.* Here he views it in the concrete. Men forget God, hate God, lie, steal, kill, commit adultery, hate parents, love self, etc., etc. In this sense he sees the stream of human conduct which is only the expression of the sin principle.

RELATION OF THE LAW TO SIN

Does the law produce sin? Is the law sinful in that it causes men to sin? Not at all, asserts Paul. "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet; but sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead", etc., etc. (Rom. 7:7-14, R. V.) The following points seem clearly expressed in this passage:

1. The law is not the real cause of man's sin. Not even its severest demands can be charged with causing man's sin.

2. This is true, because the law is essentially "holy, righteous, good"; holy in the double sense of being a separate order of being and conduct ordained by God and also requiring holiness, or the following of this separate order of being and conduct; righteous in the sense of being the expression of God's will and the standard of man's thoughts and actions; good in the sense that it is ordained for benevolent ends. It is also called "spiritual" in the sense that it was given through God's Spirit and conduces to spirituality if obeyed from the right motive.

3. But this holy and righteous, good and spiritual, law became "THE OCCASION" *of sinning.* This Paul illustrates

with the tenth commandment. He would not have coveted if the law had not said, Thou shalt not covet. The Greek word for "occasion" (*ἀφορμή*) means literally "a base of operations" (Thayer). The sin principle makes the command of God its headquarters for a life-long campaign of struggle in man, urging him to evil actions and deterring him from good ones. There is something in man which revolts from doing the thing demanded and inclines him to do the thing forbidden. Hence, the sin principle, using this tendency in man, and so making the law the base of its operations, becomes the "occasion" to sinning.

4. The law shows the sinfulness of sin—shows it to be heinous in its nature and deadly in its consequences. This is what Paul intimated in Rom. 5:20, when he said, "the law came in besides that the trespass might abound". The law shows men that they are failures in the matter of achieving righteousness.

5. The law thus NEGATIVELY *prepares the way for leading men to Christ as their only Rescuer.* "Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). The apostle was driven to despair as he plunged headlong into persecution and its enormous sins, but when he reached the end of his own strength he looked up and accepted deliverance from the risen Christ.

RELATION OF THE FLESH TO SIN

Paul often uses the term "flesh" (*σάρξ*) in contrast with the term spirit. In this sense flesh, according to Thayer, means "mere human nature, the earthly nature of man apart from Divine influence, and therefore prone to sin and opposed to God". He regards the flesh (occurring 84 times) as the seat of the sin principle. "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). He does not mean to deny that sin as a guilty act rests on the human will. He

always takes for granted human freedom to choose. Yet he regards the lower nature of man (his sarx) as the element of weakness and corruption in man, which furnishes a field for the operation of the sin principle. *The law is the* "BASE *of operations*" (occasion), *but the flesh is the open* FIELD *where the sin principle operates.* This sin principle drags the higher man (called "the inner man", Rom. 7:22, "the mind, or reason," νοῦς, 7:25, or more usually, the spirit) down into the realm of the flesh and through the passions, appetites, etc. (Gal. 5:16, Eph. 2:3), leads the whole man into thoughts, acts, and courses of sin.

But we must hasten to say that Paul does not adopt the Platonic view that matter is evil per se. Paul does not think of man's physical structure as being in itself sinful and his spirit, or soul, in itself as holy. He merely emphasizes the serfdom of man under the sway of the sin principle on account of the weakness of human flesh. *Nor does Paul claim that human reason is free from sin because it approves the law of God.* His expression (Rom. 7:25) "I of myself with the mind [reason] indeed serve [am slave to] the law of God; but with the flesh the law of sin", only emphasizes the fact of struggle in man; that the higher nature does approve the requirements of God's law, though it cannot meet those demands because of the slavery of his lower nature (flesh) to the sin principle.

THE CONSEQUENCES OF SIN

This point needs no prolonged discussion. Paul thinks of death, with its train of antecedents, sorrow, pain and all kinds of suffering, as the consequence of sin. This means physical as well as spiritual death, and the latter (separation of man from fellowship with God) is of prime import to Paul. We need not bring Paul into conflict with the claims of modern natural scientists, that man would have suffered physical death had Adam never sinned. The only man that scientists

know is the mortal man descended from Adam who sinned. Therefore they cannot logically assert that man would have died had Adam not sinned. Nor need we say that Paul's cosmic view of sin, namely, that the entrance of the sin principle into human life by Adam vitiated the whole cosmos, that because of sin "the whole creation groaneth and travaileth together in pain until now" (Rom. 7:22), is unscientific. He here merely asserted the great fact that all cosmic life, plant, animal, and human, has been made to suffer because of the presence of sin in man. Who can doubt it? See Rom. 5:12-14, 21; 6:21; 7:10; 8:19-25; Eph. 2:1, etc.

THE UNIVERSALITY OF SIN

Paul regards every man as a guilty sinner, however great may be his natural or cultural advantages. He felt that *he* had the greatest advantages "in the flesh" to attain righteousness (Phil. 3:3-9), but he had miserably failed (Rom. 7:24). Therefore all men have failed (Rom. 1:18-2:29). But he is not satisfied with a mere experiential demonstration of the universality of sin. He likewise bases it on the dictum of Scripture (Rom. 3:9-20). More than that he studied the facts of human life, both Jewish and Gentile, and so by the inductive method is led by the Spirit to declare "by the works of the law shall no flesh be justified in His sight" (Rom. 3:20); "All have sinned and are coming short of the glory of God" (Rom. 3:23).

THE PERSISTENCE OF THE SIN PRINCIPLE

In Gal. 5:17, 18, Paul tells the Galatian Christians that "the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would". Lightfoot says: "It is an appeal to their own consciousness: Have you not evidence of these two opposing principles in your own hearts?"* The Galatian Christians are exhorted to "walk

* "Com. on Gal." in loco.

in the Spirit" and let not the sin principle, which is not utterly vanquished in the flesh at regeneration, prevail and cover them in defeat and shame. This same persistence of the sin principle is described in Rom. 8:5-9, where he surely is describing the experience of believers. Then in Phil. 3:12-14, he alludes to his own Christian experience thus: "I count not that I have already obtained; or am already made perfect; but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold. . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus". Paul knew by experience that the old sin principle still pursued him and that on account of the weakness of the flesh he had not reached the "goal" of practical righteousness. Even in his old age (1 Tim. 1:15) he breaks forth in the consciousness of his own enormous inherent sinfulness: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom *I am chief*". Every Greek scholar knows that in the last clause, "I am", both pronoun and verb being expressed and their order inverted, is emphatic. Sin pursued the great and consecrated apostle even down to gray hairs. Sin is a Napoleon conducting his disturbing, destructive, and death bringing campaigns even in the Christian's life. We may, by the grace of God and the help of the Spirit, make him prisoner on Elba, but he will escape and continue till life's latest breath to distract our minds and defeat our holiest ambitions. But this Napoleon in the realm of our religious experience, like the Napoleon in the . perience of European kings and nations, shall meet his Waterloo.

SIN FINALLY VANQUISHED IN CHRIST JESUS

Paul has this thought of conquest in mind in that unique passage, Rom. 5:12-21. The conquest of sin by grace in Christ Jesus far transcends the demolishing power of sin

handed down by Adam to his posterity. "But where sin abounded, grace abounded more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord". This is the apostle's pæan of triumph as he draws the last pen stroke in describing the blessedness of the justified man.

The first historic conquest of sin in Christ was His conception without sin; though born of a sinful woman, her sinful nature was not handed down to Him. Then followed victory after victory—in those thirty silent years in which He never yielded to a single sinful impulse; in the wilderness struggle when in that supreme moment He said, Get thee hence, Satan; on Calvary when He meekly submitted to the sufferings of human sin, in which submission He showed Himself above sin; in the resurrection when death was defeated and driven from his own battle field, the grave, while He as the Son of God arose in triumph and in forty days afterward sat down on the right hand of the Father, to send to men the Spirit to apply and enforce His mediatorial work.

Then this conquest of sin is *personalized* in each believer. At regeneration the sin principle is subdued by the Spirit in Christ and the Divine nature so implanted as to guarantee the complete conquest of sin. In the life of consecration and service the sin principle goes down in defeat step by step, until in death whose sting is sin, the believer triumphs in Christ on the last field; he feels no sting and knows the strife with the sin monster is forever passed, and in exultation he receives "an abundant entrance" to the kingdom of glory, as Paul triumphantly received it. (Phil. 1:21, 23; 2 Tim. 4:6-8.)

CHAPTER V

THE SCIENCE OF CONVERSION

BY REV. H. M. SYDENSTRICKER, PH. D.,
WEST POINT, MISSISSIPPI

1. THE CASE STATED

The penetration of scientific investigation into the erstwhile unknown regions of things is one of the wonders of the age. All departments of creation are yielding up their secrets to the searching eye of science.

The causes of things are being sought after, not only in the natural world, but in all realms as well, so that things may be brought more certainly and directly under the human will. The unseen operations by which powerful results are produced are forced to yield and tell their secrets. New powers are discovered in all realms of investigation and subdued as never before to the service of man. Practically everything is reduced to science, and men are learning the how and the wherefore of things physical, mental and spiritual. The better these things are understood, the more completely are we the masters of the world for whose subjection man was commissioned.

Now our inquiry is whether the conversion of the human soul—the divinely wrought new birth—lies within the range of scientific investigation. Can the operations of the Divine forces and the divinely appointed means for the conversion of a soul be made to yield to scientific research, so that we can produce results with the same degree of certainty as does the chemist in his laboratory? Do the laws of cause and effect operate in the spiritual realm as in the natural world, and can we apply spiritual means and causes with the same degree of certainty as in physical things? Can we get out of the realm

of the uncertain and the vague in working with human souls and operate with absolute assurance of adequate and satisfactory results?

In this greatest of all works, and which is practically committed to man, has God left us to absolute uncertainties as to results? Is it not true that if the divinely ordained means be properly used the results can be obtained with the same scientific certainty as in other things, and results also which are in no sense spurious but the actual effect of efficient and properly applied causes? Are not the promises of God absolute, and do not many incidents in the work and history of the Church demonstrate that the conversion of souls was the direct result of God-appointed and man-applied means thereto, operated by purely scientific methods, although the workers had no thought of science in their work? Are we not bound to obey God's laws in all scientific operations in the physical world, and must we not scientifically obey His laws in the higher realm of His domain?

2. THE CASE DIAGNOSED

A careful diagnosis of the case under consideration may help us towards a scientific answer to our investigation. To know the patient, and especially to know precisely the nature of the disease, is of prime importance in the successful treatment of it. Otherwise, all treatment is mere guess-work.

Our subject in this inquiry is a degenerate human soul. Degenerate meaning an inherent unrighteousness and an innate corruption that has affected every fiber and faculty of the human soul. This total depravity does not mean that man is actually and practically as mean as he is capable of being, but it means that the total man is depraved in all of his parts, and that he is born in that condition.

This native degeneracy is of a twofold nature: First, it is a legal condemnation descending to every human soul from a justly condemned ancestry who represented and stood for the whole race in the government of God under the covenant of

works first made with man. Second, it is a complete moral corruption of the whole soul so that all the faculties of the soul are affected in such a way as to make them incapable of right action, so that every imagination of the heart is only evil continually. This morally degenerate man, in the adult stage, is also guilty of manifold actual sins, confirming his condemnation and making his moral nature all the more depraved. In addition to this already depraved condition, this degenerate man has no desire for a better life; his perverted natural taste refuses it, and he is even unwilling to consider anything better. He actually loves his depraved condition and revels in the things that develop still more the baser principles in him. Moreover, his intellect is so blunted that he is incapable of apprehending spiritual truths and his eyes are so stigmatized that he cannot see the light.

Such then is the character of the unconverted man, the subject now under consideration. And it is very evident, that while we may be able with the aid of Divine revelation and human observation and experience to diagnose the case correctly, the remedy is found in a higher realm, though it may be applied in part through human agencies.

3. THE DIVINE PROPOSITION

In view of this apparently hopeless case, what is the Divine proposition regarding it? What does the Divine plan contemplate? It is quite evident that the ultimate goal of the Divine proposition is to get rid of sin. But to get rid of the sin we must get rid of the sinner, otherwise sin remains.

In getting rid of the sinner two things are possible, either by judgment to destroy the sinner and with him also the sin, or by Divine grace to convert the sinner and thus remove the sin. Both methods are used in the Divine government, but conversion is what now concerns us. The Divine proposition is not to destroy the sinner, but to save him by making out of him a totally new man—to transform him from a child of sin

into a real child of God. Not merely a son of God, but an actually born child, so that by birth he becomes an heir of God and a joint-heir with Christ to a heavenly inheritance.

That the Divine power is sufficient for such an achievement is not to be questioned for a moment. But does the work fall within the range of scientific investigation and are the methods to be used strictly scientific? Is the Divine method in applying complete salvation to this awfully degenerate soul really scientific? Is it supposable that God is less scientific in this the very greatest of all His works than He is in the lesser things in His government? Does He work by one set of laws in the natural world, and by different laws, or no laws at all, in the higher spiritual realm?

But if God is scientific—if the conversion of the human soul is accomplished by scientific methods—it follows that the work is best done when done by God's methods, if indeed it can be done at all in any other way. And if God's method is scientific, has He adequately revealed to us His method so that it can be certainly and successfully used by us as His workers? And if this revelation is made to us we dare not depart from God's method, whatever other methods may be suggested. For, if we depart from the methods God has given and by which God Himself works, our work will be a failure entirely or the results will be inadequate and spurious.

4. THE MEANS DISCOVERED

God's proposition being stated and His methods being scientific, we must next discover the means by which the work is to be accomplished. Let it be remembered that in all things pertaining to man in both temporal and spiritual matters God works by means, and usually through human agencies.

But in the work of converting the human soul it is evident that the means are twofold. First, those means applied direct

on the part of God to the soul from within; and second, those means applied from without through the senses by human agencies and instrumentalities. It is a fact, however, that even the means used directly on the part of God are at least in part applied through human agencies; so that the conversion of adult souls, so far as we are able to see, is ordinarily through human instrumentalities.

Hence the means by which the human soul is converted, or born into the family of God, are:

(1) The Divine Spirit, which is the alone Divine Agent, and without which no soul, of infant or adult, can ever pass from spiritual death to spiritual life. This Divine Spirit operates how and where He pleases and with or without means and agencies.

(2) The Word of God, which is the sword of the Spirit, reaching and quickening men's souls through the reasoning and emotional faculties. The Word is effectual only as accompanied by the quickening power of the Spirit, while at the same time it may be variously applied externally.

(3) The benign influence of Christians, demonstrating the reality and power and blessedness of the new life in the soul of the converted man.

(4) Real prayer, by which the regenerate soul brings the unregenerate to the very feet of the Divine Saviour and insistently implores the Divine grace.

(5) An absolute faith on the part of the human agent. This faith is an absolute confidence in the ability of God and in His purpose to accomplish the work through the means then being used, whenever the conditions thereto are complied with. There can be no true faith when the available means are not used and the known conditions not complied with.

5. THE MEANS APPLIED

Here is where the science of conversion is especially manifest. Everything in nature must be done in God's way, and

God's way is always scientific, and all things are best done when we adhere most closely to God's methods. The conversion of the human soul is no exception to this rule. We can convert men most successfully when we adhere strictly to the Divine science of the work. Our failures are no doubt largely due to our not complying with God's ways of doing the work.

We adhere strictly to God's laws in growing our crops. The seed is first placed where the dormant life powers are aroused and the seed caused to germinate. Afterwards follow the blade, the stalk and the mature fruit. No human power or wisdom can change this law of germination and growth. So the human soul being spiritually dead is incapable of doing anything towards an awakening to a new life; and being also unable even to will to do such a thing, it is quite evident that the very first thing essential is the direct application of the life-giving power of the Divine Spirit to the dormant soul. This life-giving touch prepares the soul for the effectual application of all the other appointed means by which the soul is brought into the realities and fullness of the new life. But ordinarily, if not always, the application of the life-giving Spirit through human agencies is in answer to prayer somehow and somewhere. May it not be true that every soul born into the kingdom of God is in answer to the supplication of some earnest Christian whose heart is as large as humanity and whose prayer touches every lost soul of man.

Hence prayer is scientifically the first means and the prime force to be applied by the true Christian in producing the conversion of a human soul. It is perfectly certain that nothing can be effectively done until the Spirit is applied, and the Spirit is ordinarily given in answer to prayer—that is, the quickening Spirit that arouses the soul and prepares it for the effectual application of other divinely appointed means. We question whether the Spirit is ever given without prayer where prayer is available, as in all other things human agencies are required when available.

Second to the Spirit's work, and along with it, is the application of the Word by which the soul of the hearer is reached through the intellect, the reasoning faculties being aroused, and through them the appeal of the Gospel is forced into the newly awakened conscience. Here all the powers of eloquence and reason and persuasion come into full play and are made effectual in turning the eyes of the awakened soul to the cross.

Next, the awakened soul now becomes co-operative with the Divine Spirit, and with the Word and with other external means, and the result is belief in the Word on the part of the aroused soul, and through the receiving of the Word there follows an actual, personal, living faith in the Christ set forth in the Gospel, followed by outward confession, obedience and Christian service.

Hence the scientific order of the application of the means for the conversion of a soul is: The prayer of the Church and the Christian worker for the application of the quickening Spirit on the part of God. The preaching of the Word and the use of other external means. The responsive and co-operative and receptive act of the sinner, now made willing by the Spirit of God. And the wholly personal act of faith in Christ on the part of the sinner by which he actually receives by his own volition the Saviour as set before him, confesses Him and becomes obedient to Him as his Lord and Master.

6. THE CONDITIONS IMPOSED

In all scientific operations there are conditions that must be complied with, otherwise the results are either spurious or disastrous. This accounts for the vast number of spurious conversions and lapses in the churches. Unscrupulous and ignorant men seeking after a display of numbers use all sorts of devices in all sorts of ways to produce apparent conversions. Just as well might the chemist go into his laboratory and throw together any and all sorts of chemicals and expect

correct and scientific results. Correct results might accidentally follow, but the almost inevitable results would be poisons and explosions. Is not the same true in the unscriptural and unscientific methods used by many who pose as expert conversionists in so many of the *pseudo* revivals now so much in vogue?

The conditions imposed for the true conversion of souls are both philosophic and scientific, and at the same time supremely gracious and benevolent, ever looking to the highest good of all concerned, both to the soul that is being saved and the worker through whom the results are accomplished.

These conditions are imposed by God Himself. Hence He becomes responsible for the results when the conditions are really fulfilled on our part. The results may not always be as we may calculate or desire, but they will always correspond to the means as used.

These conditions are twofold. On the part of the Christian worker in applying God's means for the salvation of men in God's ways. The danger here is in applying all sorts of human means in any way whatever so as to obtain apparent results. Often we blame God directly or indirectly for the poverty and character of the results, when as a matter of fact we have never complied with God's conditions, which are always natural, reasonable and scientific.

Second, on the part of the sinner these conditions apply, because although he is spiritually dead, he is intellectually alive and morally a free agent, and hence responsible for his conduct, including his unbelief and his rejection of Christ as his Saviour. He is responsible for the opportunities placed before him, and consequently he is responsible for the conditions God has imposed for the salvation of his soul. No man, in any Gospel land at least, can truthfully and conscientiously claim that he has fully met God's conditions for his salvation and that God has rejected him, or that the results

RECENT VIEWS

Among the latest to investigate the problem is the Rev. Robert H. Kennett, D. D., Regius Professor of Hebrew and Fellow of Queen's College, Cambridge, whose Schweich Lectures (1909) have recently been published for the British Academy by the Oxford University Press, 1910. The volume is entitled, "The Composition of the Book of Isaiah in the Light of History and Archaeology", and is a professed "attempt to tell in a simple way the story of the book of Isaiah." The results of his investigations he sums up as follows (pp. 84-85): (1) All of chapters 3, 5, 6, 7, 20 and 31, and portions of chapters 1, 2, 4, 8, 9, 10, 14, 17, 22 and 23, may be assigned to Isaiah the son of Amoz. (2) All of chapters 13, 40 and 47, and portions of chapters 14, 21, 41, 43, 44, 45, 46 and 48, may be assigned to the time of Cyrus. (3) All of chapters 15, 36, 37 and 39, and portions of chapters 16 and 38, may be assigned to the period between Nebuchadnezzar and Alexander the Great, but cannot be dated precisely. (4) Chapter 23:1-14 may be assigned to the time of Alexander the Great (332 B. C.). (5) All of chapters 11, 12, 19, 24-27, 29, 30, 32-35, 42, 49-66, and portions of chapters 1, 2, 4, 8, 9, 10, 16, 17, 18, 23, 41, 44, 45 and 48, may be assigned to the second century B. C. Dr. Kennett thus assigns more than one-half of the book of Isaiah to the Maccabean Age.

Prof. C. F. Kent, also, in his "Sermons, Epistles and Apocalypses of Israel's Prophets," 1910, makes the following noteworthy observations on the prophecies of the so-called "Deutero-Isaiah." He says: "The prophecies of Haggai and Zechariah. . . . afford by far the best approach for the study of the difficult problems presented by Isaiah 40-66. . . . Chapters 56-66 are generally recognized as post-exilic. . . . In Isaiah 56 and the following chapters there are repeated references to the temple and its service, indicating that it had already been restored. More-

over, these references are not confined to the latter part of the book. . . . . The fact, on the one hand, that there are few, if any, allusions to contemporary events in these chapters, and, on the other hand, that little or nothing is known of the condition and hopes of the Jews during this period (the closing years of the Babylonian exile) makes the dating of these prophecies possible although far from certain. . . . Also the assumption that the author of these chapters lived in the Babylonian exile is not supported by a close examination of the prophecies themselves. Possibly their author was one of the few who, like Zerubbabel, had been born in Babylon and later returned to Palestine. He was also dealing with such broad and universal problems that he gives few indications of his date and place of abode; but all the evidence that is found points to Jerusalem as the place where he lived and wrote. . . The prophet's interest and point of view center throughout in Jerusalem, and he shows himself far more familiar with conditions in Palestine than in distant Babylon. Most of his illustrations are drawn from the agricultural life of Palestine. His vocabulary is also that of a man dwelling in Palestine, and in this respect is in marked contrast with the synonyms employed by Ezekiel, the prophet of the Babylonian exile" (pp. 27, 28).

That is to say, the two most recent investigators of the Book of Isaiah reach conclusions quite at variance with the opinions advocated in 1890, when Delitzsch so reluctantly allowed that chapters 40-66 may have sprung from the period of Babylonian exile. These last twenty-seven chapters are now found to have been written most probably in Palestine rather than in Babylonia, and are no longer claimed to speak primarily to the suffering exiles in captivity as was formerly supposed.

THE PRESENT STATE OF THE QUESTION

The present state of the Isaiah question is, to say the least, complex, if not chaotic. Those who deny the integrity of the

book may be divided into two groups which we may call moderates and radicals. Among the moderates may be included Drs. Driver, G. A. Smith, Skinner, Kirkpatrick, Koenig, A. B. Davidson and Whitehouse. These all practically agree that the following chapters and verses are *not Isaiah's*: 11:10-16; 12:1-6; 13:1-14:23; 15:1-16:12; 21:1-10; 24-27; 34-66. That is to say, some forty-four chapters out of the whole number, sixty-six, were not written by Isaiah; or, approximately 800 out of 1,292 verses are not genuine.

Among the radicals are Drs. Cheyne, Duhm, Hackmann, Guthe, Marti and Kennett. These all reject approximately 1,030 verses out of the total 1,292, retaining the following only as *the genuine product of Isaiah and his age:* 1:2-26, 29-31; 2:6-19; 3:1, 5, 8, 9, 12-17, 24; 4:1; 5:1-14, 17-29; 6:1-13; 7:1-8:22; 9:8-10:9; 10:13, 14, 27-32; 14:24-32; 17:1-14; 18:1-6; 20:1-6; 22:1-22; 28:1-4, 7-22; 29:1-6, 9, 10, 13-15; 30:1-17; 31:1-4. That is, only about 262 verses out of the total, 1,292, are allowed to be genuine.

This is, we believe, a fair statement of the Isaiah question as it exists today.

On the other hand, there are those who still defend the unity of Isaiah's book, e. g., Strachey (1874), Naegelsbach (1877), Bredenkamp (1887), Douglas (1895), W. H. Cobb (1883-1908), W. H. Green (1892), Vos (1898-99), Thirtle (1907) and Margoliouth (1910)*.

THE PRIME REASON FOR DISSECTING ISAIAH

The fundamental axiom of criticism is the dictum that a prophet always spoke out of a definite historical situation to the present needs of the people among whom he lived, and that a definite historical situation shall be pointed out for each prophecy. This fundamental postulate underlies all modern criticism of Old Testament prophecy.

*Compare also the writer's "The Book of Isaiah," Y. M. C. A. Press, N. Y., 1910.

This principle on the whole is sound, but it can easily be overworked. Certain cautions are necessary, for example:

(1) It is impossible to trace each separate section of prophecy, independently of its context, to a definite historical situation. Besides, the prophets often speak in poetry, and poetry ought not as a rule to be taken literally.

(2) It is not necessarily the greatest event in a nation's history or the event about which we happen to know the most, that may actually have given birth, humanly speaking, to a particular prophecy. Israel's history is full of crises and events, any one of which may easily be claimed to furnish an appropriate, or at least a possible, background for a given prophecy.

(3) The prophets usually spoke directly to the needs of their own generation, but they spoke also to the generations yet to come. Isaiah, for example, commanded, "Bind thou up the testimony, *seal the law among My disciples*" (8:16); that is, preserve My teachings for the future. Again in 30:8, he says, "Now go, write it before them on a tablet, and inscribe it in a book, *that it may be for the time to come forever and ever.*" And also in 42:23, "Who is there among you that will give ear to this? *that will hearken and hear for the time to come?*"

ALLEGED EXTERNAL EVIDENCE AGAINST UNITY

Recently certain writers have appealed to the author of 2 Chronicles to prove that chapters 40-66 existed as a separate collection in his age. Whitehouse in the New Century Bible ("Isaiah", Vol. I, p. 70), says: "This is clear from 2 Chron. 36:22 ff, in which the passage Isa. 44:28 (that Cyrus would cause the temple to be built) is treated as the word of Jeremiah. The so-called 'Deutero-Isaiah' (chs. 40-66) must at that time (c. 300 B. C.) have been regarded as a body of literature standing quite apart from the Isaianic collection or collections which then existed." But the evidence obtained from this source is so doubtful that it is well-nigh valueless.

For it is not the prediction concerning Cyrus to which the chronicler points as "the word of Jehovah by the mouth of Jeremiah," but "the three-score-and-ten years" spoken of in verse 21 of the same context which Jeremiah did predict. Cf. 2 Chron. 36:21. On the other hand, the *order* of the prophets among the Jews of antiquity was (1) Jeremiah, (2) Ezekiel, (3) Isaiah, and (4) The Twelve; accordingly, any portion of any of these prophecies might be cited as belonging to Jeremiah, because his book stood first.

In any case, to seek for external evidence in behalf of the dissection of the book is indicative!

THE LITERARY HISTORY OF THE BOOK

When or how the Book of Isaiah was edited and brought into its present form is unknown. Jesus ben-Sirach, the author of Ecclesiasticus, writing c. 180 B. C., cites Isaiah as one of the notable worthies of Hebrew antiquity, in whose days, "the sun went backward and he added life to the king" (Ecclus. 48:20-25; cf. Isa. 38:4-8); and he adds, who "saw by an excellent spirit that which should come to pass at the last, and comforted them that mourned in Zion." Evidently, therefore, at the beginning of the second century B. C., at the latest, the Book of Isaiah had reached its present form, and the last twenty-seven chapters were already ascribed to the son of Amoz.

Furthermore, there is absolutely no proof that chapters 1-39, or any other considerable section of Isaiah's prophecies ever existed by themselves as an independent collection; nor is there any ground for thinking that the promissory and Messianic portions have been systematically interpolated by editors long subsequent to Isaiah's own time. It is quite arbitrary to suppose that the earlier prophets only threatened.

CERTAIN FALSE PRESUPPOSITIONS

Certain false presuppositions govern critics in their disin-

tegration of the Book of Isaiah. Only a few examples need be given by way of illustration.

(1) To one, "the conversion of the heathen" lay quite beyond the horizon of any eighth-century prophet, and consequently Isa. 2:2-4 and all similar passages should be relegated to a subsequent age.

(2) To another, "the picture of universal peace" in Isa. 11:1-9 is a symptom of late date, and therefore this section and kindred ones must be deleted.

(3) To another, the thought of "universal judgment" upon "the whole earth" in chapter 14:26 quite transcends Isaiah's range of thought.

(4) To still another, the apocalyptic character of chapters 24-27 represents a phase of Hebrew thought which prevailed in Israel only after Ezekiel.

(5) Even to those who are considered moderates the poetic character of a passage like chapter 12 and the references to a *return* from captivity as in 11:11-16, and the promises and consolations such as are found in chapter 33, are cited as grounds for assigning these and kindred passages to a much later age. Radicals deny *in toto* the existence of Messianic passages among Isaiah's own predictions.

But, to deny to Isaiah of the eighth century all catholicity of grace, all universalism of salvation or judgment, every highly developed Messianic ideal, every rich note of promise and comfort, all sublime faith in the sacrosanct character of Zion, as some do, is unwarrantably to create a new Isaiah of greatly reduced proportions, a mere preacher of righteousness, a statesman of not very optimistic vein, and the exponent of a cold ethical religion without the warmth and glow of the messages which are actually ascribed to the prophet of the eighth century.

THE WRITER'S PERSONAL ATTITUDE

More and more the writer is persuaded that the fundamental postulates of much criticism are unsound, and that

broad facts must decide the unity or collective character of Isaiah's book. To determine the exact historical background of each individual section is simply impossible, as the history of criticism plainly shows. Verbal exegesis may do more harm than good. Greater regard must be paid to the *structure* of the book. When treated as an organic whole, the book is a grand masterpiece. One great purpose dominates the author throughout, which, as he proceeds, is brought to a climax in a picture of Israel's redemption and the glorification of Zion. Failure to recognize this unity incapacitates a man to do it exegetical justice. The prophecies of the Book of Isaiah simply can not be properly understood without some comprehension of the author's scheme of thought as a whole. There is an obvious, though it may be to some extent an editorial, unity to Isaiah's prophecies. But there is as true a unity in the Book of Isaiah as is usually found *in a volume of sermons.* To regard them as a heterogeneous mass of miscellaneous prophecies which were written at widely separated times and under varied circumstances from Isaiah's own period down to the Maccabean age, and freely interpolated throughout the intervening centuries, is to lose sight of the great historic realities and perspective of the prophet. In short the whole problem of how much or how little Isaiah wrote would become immensely simplified if critics would only divest themselves of a mass of unwarranted presuppositions and arbitrary restrictions which fix hard and fast what each century can think and say.

Accordingly, the writer's attitude is that of those who, while welcoming all ascertained results of investigation, decline to accept any mere conjectures or theories as final conclusions. And while he acknowledges his very great debt to critics of all latitudes, he nevertheless believes that the Book of Isaiah, practically as we have it, may have been, and probably was, all written by Isaiah, the son of Amoz, in the latter half of the eighth century B. C.

ARGUMENTS FOR ONE ISAIAH

It is as unreasonable to expect to be able to prove the unity of Isaiah as to suppose that it has been disproven. Internal evidence is indecisive in either case. There are arguments, however, which corroborate a belief that there was but one Isaiah. Here are some of those which might be mentioned:

1. *The Circle of Ideas* is strikingly the same throughout. For example, take the name for God which is almost peculiar to the Book of Isaiah, "the Holy One of Israel". This title for Jehovah occurs in the Book of Isaiah a total of twenty-five times and only six times elsewhere in the Old Testament (one of which is in a parallel passage). It interlocks all the various portions with one another and stamps them with the personal imprimatur of him who saw the vision of the majestic God seated upon His throne, high and lifted up, and heard the angelic choirs singing: "Holy, Holy, Holy is Jehovah of hosts: the whole earth is full of Thy glory" (Chapter 6). The presence of this Divine name in all the different sections of the book is of more value in identifying Isaiah as the author of all these prophecies than though his name had been inscribed at the beginning of every chapter, for the reason that his theology is woven into the very fiber and texture of the whole book.

The title occurs twelve times in chapters 1-39, and thirteen times in chapters 40-66; and it is simply unscientific to say that the various alleged authors of the disputed portions all employed the same title through imitation. (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37: 23. Also, 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14. Compare 2 Kings 19:22; Psa. 71:22; 78:41; 89:18; Jer. 50:29; 51:5.)

Another unique idea which occurs with considerable repetition in the Book of Isaiah is the thought of a "highway". Cf. 11:16; 35:8; 40:3; 43:19; 49:11; 57:14; 62:10.

Another is the idea of a "remnant". Cf. 1:9; 6:13; 10:20, 21, 22; 11:11, 12, 16; 14:22, 30; 15:9; 16:14; 17:3, 6; 21:17; 28:5; 37:31; 46:3; 65:8, 9.

Another is the position occupied by "Zion" in the prophet's thoughts. Cf. 2:3; 4:5; 18:7; 24:23; 27:13; 28:16; 29:8; 30:19; 31:9; 33:5, 20; 34:8; 46:13; 49:14; 51:3, 11; 52:1; 57:13; 59:20; 60:14; 62:1, 11; 65:11, 25; 66:8.

Still another is the expression, "pangs of a woman in travail." Cf. 13:8; 21:3; 26:17, 18; 42:14;54:1; 66:7.

All these, and many others which are less distinctive, stamp psychologically the book with an individuality which it is difficult to account for if it be broken up into various sections and distributed, as some do, over the centuries.

2. *Literary Style.*

As negative evidence, literary style is not a very safe argument, for as Professor McCurdy says, "In the case of a writer of Isaiah's endowments, style is not a sure criterion of authorship" ("History, Prophecy and the Monuments," II, p. 317 n.). Yet it is remarkable that the clause, "for the mouth of Jehovah hath spoken it", should be found three times in the Book of Isaiah, and nowhere else in the Old Testament. Cf. 1:20; 40:5; 58:14.

It is also singular that the Divine title, "the Mighty One of Israel," should occur three times in Isaiah and nowhere else in the Old Testament. Cf. 1:24; 49:26; 60:16.

And it is noteworthy that the phrase, "streams of water," should occur twice in Isaiah and nowhere else. Cf. 30:25; 44:4.

And most peculiar is the tendency on the part of the author to emphatic reduplication. Cf. 2:7, 8; 6:3; 8:9; 24:16, 19; 40:1; 43:11, 25; 48:15; 51:12; 57:19; 62:10.

Isaiah's style differs widely from that of every other Old Testament prophet and is as far removed as possible from that of Ezekiel and the post-exilic prophets.

3. *Historical References.*

Take for example, first, the prophet's constant reference to Judah and Jerusalem, 1:7-9; 3:8; 5:13; 24:19; 25:2; 40:2, 9; 62:4. Also, to the temple and its ritual of worship and sacrifice. In chapter 1:11-15, when all was prosperous, the prophet complained that the people are profuse and formal in their ceremonies and sacrifices; in chapter 43:23, 24, on the contrary, when the country had been overrun by the Assyrians and Sennacherib had beseiged the city, the prophet complains that they had not brought to Jehovah the sheep of their burnt offerings, nor honored Him with their sacrifices. In chapter 66:1-3, 6, 20, not only is the existence of the temple and the observance of the temple ritual presupposed, but those are sentenced who place their trust in the material temple, and the outward ceremonials of temple worship.

As for the "exile", the prophet's attitude to it throughout is that of both anticipation and realization. Thus in chapter 57:1, judgment is only threatened, not yet inflicted: "The righteous is taken away *from the evil to come.*" That is to say, the exile is described as still future. On the other hand, in chapter 3:8, "Jerusalem is ruined, and Judah is fallen"; while in chapter 11:11, 12, "the Lord will set His hand again the second time to recover the remnant . . . from the four corners of the earth." To interpret such statements literally without regard to Isaiah's manifest attitude to the exile, leads only to confusion. No prophet realized so keenly or described so vividly the destiny of the Hebrews.

4. *The Predictive Element.*

This is the strongest proof of the unity of the Book of Isaiah. Prediction is the very essence of prophecy. Isaiah was pre-eminently a *prophet of the future.* With unparalleled suddenness he repeatedly leaps from despair to hope, from threat to promise, from the actual to the ideal. What Kent says of "Deutero-Isaiah" may with equal justice be said of Isaiah himself: "While in touch with his own age, the great unknown prophet lives in the atmosphere of the past and the

future" (Cf. "Sermons, Epistles and Apocalypses of Israel's Prophets", p. 28).

Isaiah spoke to his own age, but he also addressed himself to the ages to come. His verb tenses are characteristically futures and prophetic perfects. Of him A. B. Davidson's words are particularly true: "If any prophetic book be examined . . . it will appear that the ethical and religious teaching is always secondary, and that the essential thing in the book or discourse is the prophet's outlook into the future" (Hastings' Dictionary of the Bible, article, "Prophecy and Prophets").

Isaiah was exceptionally given to predicting: thus,

(1) *Before the Syro-Ephraimitic war (734 B. C.),* he predicted that within sixty-five years Ephraim should be broken in pieces (7:8); and that before the child Maher-shalal-hash-baz should have knowledge to cry, "My father" or "My mother", the riches of Damascus and the spoil of Samaria should be carried away (8:4; cf. 7:16). There are numerous other predictions among his earlier prophecies. (Cf. 1:27, 28; 2:2-4; 6:13; 10:20-23; 11:6-16; 17:14.)

(2) *Shortly before the downfall of Samaria in 722 B. C.* Isaiah predicted that Tyre shall be forgotten seventy years, and that after the end of seventy years her merchandise shall be holiness of Jehovah. (Cf. Isa. 23:15.)

(3) *Likewise prior to the siege of Ashdod in 711 B. C.,* he proclaimed that within three years Moab should be brought into contempt (Isa. 16:14), and that within a year all the glory of Kedar should fail (Isa. 21:16).

(4) *And not long prior to the siege of Jerusalem by Sennacherib in 701 B. C.,* he predicted that in an instant, suddenly, a multitude of Jerusalem's foes should be as dust (Isa. 29:5); that yet a very little while and Lebanon should be turned into a fruitful field (Isa. 29:17); that Assyria should be dismayed and fall by the sword but not of men (Isa. 30:17, 31; 31:8). Furthermore, that for days beyond a year, the careless women

of Jerusalem should be troubled (Isa. 32:10, 16-20); and that the righteous in Zion should see Jerusalem a quiet habitation, and return and come with singing (Isa. 33:17-24; 35:4, 10); but that Sennacherib on the contrary should hear tidings and return without shooting an arrow into the city (Isa. *37:7, 26-29,* 33-35).

In like manner *after* the siege of Jerusalem by Sennacherib, 701 B. C., the prophet continued to predict; and, in order to demonstrate to the suffering remnant about him the deity of Jehovah and the folly of idolatry, pointed to the predictions which he had already made in the earlier years of his ministry, and to the fact that they had been fulfilled. For example, he says:

In chapter 41:21-23, 26 ff.: "Who hath declared it from the beginning that we may know, and beforetime that we may say, He is right?"

In chapter 42:9, 23: "Behold the former things are come to pass and new things do I declare; before they spring forth I tell you of them."

In chapter 43:9, 12: "Who among them can declare this and show us former things? [i. e., things to come in the immediate future.] I have declared, and I have saved and I have showed."

In chapter 44:7, 8, 27, 28: "Who, as I, shall call, and shall declare it? . . . The things that are coming and that shall come to pass, let them [the idols] declare. Have not I declared unto thee of old and showed it? And ye are My witnesses. . . . That saith of Cyrus, He is My shepherd, and shall perform all My pleasure, even saying of Jerusalem, she shall be built; and of the temple, thy foundation shall be laid."

In chapter 45:1-4, 11, 21: "It is I Jehovah, who call thee by thy name, even the God of Israel. . . . I have called thee by thy name: I have surnamed thee though thou hast not known Me. . . . Ask of Me the things that are to come.

. . . I have raised him [Cyrus] up in righteousness, and he shall build My city, and he shall let My exiles go free."

In chapter 46:10, 11: "Declaring the end from the beginning, and from ancient times things that are not yet done; . . . calling a ravenous bird [Cyrus] from the east, the man of My counsel. . . . Yea, I have spoken, I will also bring it to pass."

In chapter 48:3, 5: "I have declared the former things from of old, . . . and I showed them, suddenly I did them, and they came to pass. . . . I have declared it to thee from of old; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them."

And again in chapter 48:6-8, 14-16: "I have showed thee new things from this time, even hidden things; . . . before this day thou heardest them not, . . . yea, from of old thine ear was not opened, . . . Who, among them hath declared these things? . . . I even I have spoken; yea, I have called him; from the beginning I have not spoken in secret." To which long list of predictions the prophet adds by way of lamentation: "Oh, that thou hadst hearkened to my commandments [including predictions]! then had thy peace been like a river, and thy righteousness as the waves of the sea" (48:18).

CYRUS A SUBJECT OF PREDICTION

From all these numerous explicit and oft-repeated predictions one thing is obvious, namely, that great emphasis is laid on prediction throughout the Book of Isaiah. "Cyrus" must be considered as predicted from any point of view. The only question is, Does the prophet emphasize the fact that he is himself predicting the coming of Cyrus? or, that former predictions concerning Cyrus are now in his time coming to pass?

Canon Cheyne's remark upon this point is apropos. He says: "The editor, who doubtless held the later Jewish theory of prophecy, may have inferred from a number of passages,

especially 41:26; 48:3, 6, 14, that the first appearance of Cyrus had been predicted by an ancient prophet, and observing certain Isaianic elements in the phraseology of these chapters may have identified the prophet with Isaiah" ("Introduction to the Book of Isaiah," p. 238). Why not regard "the editor's" inference legitimate?

Dr. George Adam Smith likewise allows that Cyrus is the fulfillment of *former predictions.* He says: "Nor is it possible to argue as some have tried to do, that the prophet is predicting these things as if they had already happened. For as part of an argument for the unique divinity of the God of Israel, Cyrus, alive and irresistible, and already accredited with success, is pointed out as the unmistakable proof that *former* prophecies of a deliverance for Israel are already coming to pass. Cyrus, in short, is not presented as a prediction but as a proof *that a prediction is being fulfilled"* (Hastings' Dictionary of the Bible, art. "Isaiah", p. 493). Further, he says: "The chief claim, therefore, which chapters 40 ff. make for the God of Jehovah is His power to direct the history of the world in conformity to a long predicted and faithfully followed purpose. This claim starts from the proof *that Jehovah has long before predicted events now happening* or about to happen, with Cyrus as their center" (Idem, p. 496).*

Hence in any case it must be allowed that Cyrus is the subject of prediction. It really makes little difference at which end of history one stands, whether in the eighth century B. C. or in the sixth, *Cyrus, to the author of chapters 40-48, is the subject of prediction.* Whether, indeed, he is really predicting Cyrus in advance of all fulfillment, or whether Cyrus to him is the fulfillment of some ancient prediction does not alter the fact that Cyrus was the subject of prediction on the part of somebody. As was stated above, the whole question is, which does the prophet emphasize, (1) the fact that he is predict-

*The italics are ours.

ing? or, (2) that former predictions are now before his eyes coming to pass? The truth is, the prophet seems to live in the atmosphere of both the past and the future. This is true of Isaiah, who in his inaugural vision (ch. 6) paints a scene which Delitzsch describes as "like a prediction in the process of being fulfilled". The same is presumably true of chapters 24-27. There the prophet repeatedly projects himself into the future, and speaks from the standpoint of the fulfillment of his prediction. This was an outstanding characteristic of Isaiah. At one time he emphasizes the fact that he is predicting, and a little later he seems to emphasize that his predictions are coming to pass. Accordingly, if a decision must be made as to when Cyrus was actually predicted, it is obviously necessary to assume that he was predicted *long before his actual appearance.*

This is in keeping with the Deuteronomic test of prophecy, which says: "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken; the prophet hath spoken it presumptuously, thou shalt not be afraid of him" (Deut. 18:22).

There is a similar prediction in the Old Testament: King Josiah was predicted by name two centuries before he came. (1 Kings 13:2; cf. 2 Kings 23:15, 16.)

Dr. W. H. Cobb, in the "Journal of Biblical Literature and Exegesis", 1901 (p. 79), pleads for a "shrinkage of Cyrus", because Cyrus figures only in chapters 40-48, and is then dismissed. Dr. Thirtle in his volume entitled, "Old Testament Problems" (pp. 244-264), argues that the name "Cyrus" is a mere appellative, being originally not *Koresh* (Cyrus), but *Horesh* (workman, artificer, image-breaker), and that chapter 44:27, 28 is therefore a gloss. But in opposition to these views the present writer prefers to write Cyrus large, and to allow frankly that he is the subject of prediction; for, the very point of the author's argument is, that he is predicting events

which Jehovah alone is capable of foretelling or bringing to pass; in other words, that prescience is the proof of Jehovah's deity.

Isaiah lived in an age when prediction was needed; cf. Amos 3:9. Political events were kaleidoscopic and there was every incentive to predict. But Jehovah's predictions alone were trustworthy.

That Isaiah's prophecies contain wonderful predictions is attested both by Jesus ben-Sirach in Ecclus. 48-20-25, which was written about 180 B. C., and by Josephus in his "Antiquities" XI, I, 1, 2, dating from about 100 A. D.

Why should men object to prediction on so large a scale? Unless there is definiteness about any given prediction, unless it transcends ordinary prognostication there is no especial value in it. The only possible objection is that prediction of so minute a character is "abhorrent to reason". But the answer to such an objection is already at hand; it may be abhorrent to reason, but it is certainly a handmaid to faith. Faith has to do with the future even as prediction has to do with the future; and the Old Testament is pre-eminently a book which encourages faith.

The one outstanding differentiating characteristic of Israel's religion is predictive prophecy. Only the Hebrews ever predicted the coming of the Messiah of the kingdom of God. Accordingly, to predict the coming of a Cyrus as the *human* agent of Israel's salvation is but the reverse side of the same prophet's picture of the *Divine* agent, the obedient, suffering Servant of Jehovah, who would redeem Israel from their sin.

Deny to Isaiah the son of Amoz the predictions concerning Cyrus, and the prophecy is robbed of its essential character and unique perspective; emasculate these latter chapters of Isaiah of their predictive feature, and they are reduced to a mere *vaticinium ex eventu,* and their religious value is largely lost.

CHAPTER VI

THE BOOK OF DANIEL

BY PROFESSOR JOSEPH D. WILSON, D. D.,
THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL CHURCH,
PHILADELPHIA, PENNSYLVANIA,
AUTHOR OF "DID DANIEL WRITE DANIEL?"

Modern objections to the Book of Daniel were started by German scholars who were prejudiced against the supernatural. Daniel foretells events which have occurred in history. Therefore, argue these scholars, the alleged predictions must have been written after the events.

But the supernatural is not impossible, nor is it improbable, if sufficient reason for it exists. It is not impossible, for instance, that an event so marvellous as the coming of the Divine into humanity in the person of Jesus Christ should be predicted. So far from being impossible, it seems to common sense exceedingly probable; and furthermore, it seems not unreasonable that a prophet predicting a great and far distant event, like that indicated above, should give some evidence to his contemporaries or immediate successors that he was a true prophet. Jeremiah foretold the seventy years captivity. Could his hearers be warranted in believing that? Certainly. For he also foretold that all those lands would be subjected to the king of Babylon. A few years showed this latter prophecy to be true, and reasonable men believed the prediction about the seventy years.

But the attacks of the German scholars would have been innocuous had it not been for their copyists. The German scholars—even theological professors—are not necessarily Christians. Religion is with them an interesting psychological phenomenon. Their performances are not taken too seriously

by their compeers. But outside of their learned circles a considerable number of writers and professors in schools, anxious to be in the forefront, have taken the German theories for proven facts, and by saying "all scholars are agreed," etc., have spread an opinion that the Book of Daniel is a pious fraud.

There is another class of impugners of Daniel—good men, who do not deny the ability of God to interpose in human affairs and foretell to His servants what shall be hereafter. These men, accepting as true what they hear asserted as the judgment of "all scholars" and regretfully supposing that Daniel is a fiction, have endeavored to save something from the wreck of a book which has been the stay of suffering saints through the ages, by expatiating on its moral and religious teaching. It is probable that these apologists—victims themselves of a delusion which they did not create but which they have hastily and foolishly accepted—have done more harm than the mistaken scholars or the hasty copyists, for they have fostered the notion that a frand may be used for holy ends, and that a forger is a proper teacher of religious truth, and that the Son of God approved a lie.

The scholars find that in chapter 8 of Daniel, under the figure of a very little horn, Antiochus Epiphanes is predicted as doing much hurt to the Jews. The vision is of the ram and he-goat which represent Persia and Greece, so specified by name. A notable horn of the he-goat, Alexander the Great, was broken, and in its place came four horns, the four kingdoms into which the Greek empire was divided. From one of these four sprang the little horn. That this refers primarily to Antiochus Epiphanes there is no doubt. He died about 163 B. C. The theory of the rationalistic critics is that some "pious and learned Jew" wrote the Book of Daniel at that time to encourage the Maccabees in their revolt against this bad king; that the book pretends to have been written in Babylon, 370 years before, in order to make it pass current as a revelation from God. This theory has been supported

by numerous arguments, mostly conjectural, all worthless and, in a recent publication, a few designedly delusive.

The imaginary Jew is termed "pious" because lofty religious ideas mark the book, and "learned" because he exhibits so intimate an acquaintance with the conditions and environments of the Babylonian court four centuries before his date. But as no man, however learned, can write an extended history out of his own imagination without some inaccuracies, the critics have searched diligently for mistakes. The chief of these supposed mistakes will be considered below.

We meet a difficulty at the threshold of the critics' hypothesis. Dan. 9:26 predicts the destruction of Jerusalem and the temple; a calamity so frightful to the Jewish mind that the Septuagint shrank from translating the Hebrew. What sort of encouragement was this? The hypothesis limps at the threshold.

Having Antiochus Epiphanes in chapter 8 the rationalistic critics try to force him into chapter 7. They find a little horn in chapter 7, and struggle to identify him with the "very little horn" of chapter 8. There is no resemblance between them. The words translated "little horn" are different in the different chapters. The little horn of chapter 7 springs up as an eleventh horn among *ten* kings. He is diverse from other kings. He continues till the Son of Man comes in the clouds of heaven and the kingdom which shall never be destroyed is set up. Antiochus Epiphanes, the little horn of chapter 8, comes out of one of the *four* horns into which Alexander's kingdom resolved itself. He was not diverse from other kings, but was like scores of other bad monarchs, and he did not continue till the Son of Man.

These divergencies render the attempted identification absurd, but an examination of the two sets of prophecies in their entirety shows this clearly. Chapters 2 and 7 are a prophecy of the world's history to the end. Chapters 8 and 11 refer to a crisis in Jewish history, a crisis now long past.

Chapter 2, the Image with its head of gold, breast of silver, belly of brass, legs of iron, feet and toes of mingled iron and clay, tells of four world-kingdoms, to be succeeded by a number of sovereignties, some strong, some weak, which would continue till the God of heaven should set up a kingdom never to be destroyed. Chapter 7, the Four Beasts, is parallel to the Image. The same four world-empires are described; the fourth beast, strong and terrible, to be succeeded by ten kings, who should continue till the coming of the Son of Man, who should set up an everlasting kingdom.

These four world-empires were Babylon, Persia, Greece and Rome. There have been no other world-empires since. Efforts have been made to unite the divided sovereignties of Europe by royal intermarriages and by conquest, but the iron and clay would not cleave together. The rapidity of the Greek conquest is symbolized by the swift leopard with four wings; its division by four heads. The Roman empire is diverse from the others—it was a republic and its iron strength is dissipated among the nations which followed it and which exist today, still iron and clay.

These prophecies which are illustrated in every particular by history to the present moment stand in the way of the unbelieving theory. The Roman empire, the greatest of all, must be eliminated to get rid of prediction, and any shift promising that end has been welcomed. One set of critics makes the kingdom of the Seleucidae, which was one of the parts of the Greek empire, the fourth world-kingdom, but it never was a world-kingdom. It was part of the Greek empire—one of the four heads upon the leopard. Another set creates an imaginary Median empire between Babylon and Persia. There was no such empire. The Medo-Persian empire was one. Cyrus, the Persian, conquered Babylon. All history says so and the excavations prove it.

Among the nations which were to take the place of the fallen Roman empire, another power was to rise—"a little

horn," shrewd and arrogant. It was to wear out the saints of the Most High, to be diverse from the other ten sovereignties, to have the other sovereignties given into its hand, and to keep its dominion till the coming of the Son of Man.

Whatever this dread power is, or is to be, it was to follow the fall of the Roman empire and to rise among the nations which, ever since, in some form or other have existed where Rome once held sway. Whether that power, differing from civil governments and holding dominance over them, exists now and has existed for more than a thousand years, or is to be developed in the future, it was to arise in the Christian era. The words are so descriptive, that no reader would ever have doubted were it not that the prophecy involves prediction.

The attempt of the "very little horn" of chapter 8, Antiochus Epiphanes, to extirpate true religion from the earth, failed. Yet it was well-nigh successful. The majority of the nation were brought to abandon Jehovah and to serve Diana. The high priest in Jerusalem sent the treasurers of the temple to Antioch as an offering to Hercules. Jews out-bade each other in their subservience to Antiochus. His cruelties were great but his blandishments were more effective for his purpose; "by peace he destroyed many". Idolatrous sacrifices were offered throughout Judea. Judaism was all but dead, and with its death the worship of the one God would have found no place in all the earth.

This prophecy encouraged the few faithful ones to resist the Greek and their own faithless fellow countrymen. God foresaw and forewarned. The warning was unheeded by the mass of the Jews. Sadduceeism then did not believe in the supernatural and it has repeated its disbelief. Fortunately there was a believing remnant and true religion was saved from extinction.

The Seventy Weeks. (Dan. 9:24-27.) "Weeks" in this prophecy are not weeks of days but "sevens," probably years,

but whether astronomical years of 365¼ days or prophetic years of 360 days does not appear. Our Lord's saying when referring to the prophecy of Daniel (Matt. 24:15), "Let him that readeth understand," seems to indicate a peculiarity about the period foretold.

From the issuance of a commandment to restore and rebuild Jerusalem unto Messiah there would be sixty-nine sevens, i. e., 483 years. Messiah would be cut off and have nothing, and the people of a prince would destroy Jerusalem and the temple.

It came to pass in the procuratorship of Pontius Pilate. Messiah appeared; He was cut off; He had nothing, no place to lay His head, nothing except a cross. And before the generation which crucified Him passed away, the soldiers of the Roman emperor destroyed the city and sanctuary, slew all the priests and ended Jewish church and nation.

Unto Messiah the Prince there were to be 483 years from an edict to rebuild Jerusalem. That edict was issued in the twentieth year of Artaxerxes Longimanus. Somewhere between 454 B. C. and 444 B. C. is the date, with the preponderance of opinion in favor of the later date. Four hundred and eighty-three years brings us to 29—39 A. D. Or, if prophetic years are meant, the *terminus ad quem* is 22—32 A. D. Pontius Pilate was procurator of Judea from 26 A. D. to 36 A. D.

All this is plain enough, and if the words of Daniel had been written after the death of our Saviour and the fall of Jerusalem, no one could fail to see that Jesus Christ is indicated. But if written in the exile this would be supernatural prediction, and hence the struggles of the critics to evade somehow the implications of the passage. To find some prominent person who was "cut off" prior to 163 B. C. was the first desideratum. The high priest Onias, who was murdered through the intrigues of rival candidates for his office, was the most suitable person. He was in no respect

the Messiah, but having been anointed he might be made to serve. He died 171 B. C. The next step was to find an edict to restore and rebuild Jerusalem, 483 years before 171 B. C. That date was 654 B. C., during the reign of Manasseh, son of Hezekiah. No edict could be looked for there. But by deducting 49 years, the date was brought to 605 B. C., and as in that year Jeremiah had foretold (Jer. 25:9) the destruction of Jerusalem, perhaps this would do.

There were two objections to this hypothesis; one, that a prophecy of desolation and ruin to a city and sanctuary then in existence was not a commandment to restore and rebuild, and the other objection was that this also was a supernatural prediction, and as such, offensive to the critical mind. Accordingly, recourse was had to the decree of Cyrus (Ezra 1:1-4) made in 536 B. C. But the decree of Cyrus authorized, not the building of Jerusalem, but the building of the temple. It is argued that forts and other defences, including a city wall must have been intended by Cyrus, and this would be rebuilding Jerusalem; but the terms of the edict are given and no such defences are mentioned. Nor is it likely that a wise man like Cyrus would have intended or permitted a fortified city to be built in a remote corner of his empire close to his enemy, Egypt, with which enemy the Jews had frequently coquetted in previous years. At all events, the city was not restored until the twentieth year of Artaxerxes, as appears from Neh. 2:3, 8, 13, etc., where Nehemiah laments the defenceless condition of Jerusalem. Permission to build could safely be given then, for Egypt had been conquered and the loyalty of the Jews to Persia had been tested. Moreover, the date of Cyrus' decree does not meet the conditions. From 536 B. C. to 171 B. C. is 365 years and not 483. A "learned and pious Jew" would not have made such a blunder in arithmetic in foisting a forgery upon his countrymen.

There were four decrees concerning Jerusalem issued by the Persian court. The first under Cyrus, alluded to above,

the second under Darius Hystaspis. (Ezra 6.) The third in the seventh year of Artaxerxes. (Ezra 7:12-26.) All of these concern the temple. The fourth in the twentieth year of Artaxerxes was the only one to restore and rebuild a walled town.

The Book of Daniel was translated into Greek about 123 B. C., forty years after the death of Antiochus Epiphanes. This prophecy of the Seventy Weeks troubled the Jewish translators. It foretold disaster to Jerusalem. City and sanctuary would be destroyed. They had been destroyed 464 years before by Nebuchadnezzar. Would they be destroyed again? The translators were unwilling to believe that such a calamity would occur again. Could they not make out that the words referred to the troubles under Antiochus? It was true that he had destroyed neither city nor temple, but he had polluted the temple. Perhaps that was equivalent to destruction. At all events they did not dare to say that another destruction of Jerusalem lay in the future.

But there stood the words. From the going forth of commandment to restore Jerusalem unto Messiah the Prince would be seven weeks and three score and two weeks, 483 years. They could do nothing with those words. They left them out, and mangled the rest of the passage to give obscurely the impression that the disasters there foretold were a thing of the past.

This mistranslation of a Divine oracle to make it say what they wished it to say was a high-handed proceeding, but it did not prevent its fulfillment. At the time appointed Messiah came and was crucified and Jerusalem fell. The critics' efforts to force some meaning, other than a prediction of Christ, into this prophecy is thus seen to be not without precedent.

SUPPOSED INACCURACIES

But the rationalistic interpretations of the forementioned great prophecies are so unnatural, so evidently forced in order

to sustain a preconceived theory, that they would have deceived none except those predisposed to be deceived. Accordingly attempts have been made to discredit the Book of Daniel; to show that it could not have been written in Babylon; to expose historical inaccuracies and so forth. The scholars discovered some supposed inaccuracies, and, the fashion having been set, the imitation scholars eagerly sought for more and with the help of imagination have compiled a considerable number. They are in every case instances of the inaccuracy of the critics.

(1) First, may be mentioned, as the only one ever having had any weight, *the fact that no historian mentions Belshazzar.* It was therefore assumed that "the learned and pious Jew", whom the critics imagined, had invented the name. Since 1854 this "inaccuracy" has disappeared from the rationalistic dictionaries and other productions. The excavations have answered that.

(2) Disappointed at the discovery of the truth, the critics now find fault with *the title "king" which Daniel gives to Belshazzar* and assert that *no tablets have been found dated in his reign.* It is not probable that any such tablets will be found, for his father outlived him and even though Belshazzar were co-king, his father's name would be in the dates. The tablets, however, show that Belshazzar was the commander of the troops, that he was the man of action—his father being a studious recluse—that he was the darling of the people and that the actual administration was in his hands. He was the heir to the throne and even if not formally invested, was the virtual king in the eyes of the people.

(3) It is objected next that *Belshazzar was not the son of Nebuchadnezzar as the queen mother says in Dan. 5:11.* If he were the grandson through his mother the same language would be used, and the undisturbed reign of Nabonidus in turbulent Babylon is accounted for in this way.

(4) The quibble that *the monuments do not say that*

Belshazzar was slain at the taking of Babylon is unworthy of the scholar who makes it. It is admitted that Belshazzar was a prominent figure before the city was captured, that "the son of the king died" and that he then "disappeared from history". He was heir to the kingdom. He was a soldier. His dynasty was overthrown. He disappeared from history. Common sense can make its inference.

(5) It is hard, however, for the impugners of Daniel to let the Belshazzar argument go. To have him appear prominently in the inscriptions, after criticism had decided that he never existed, is awkward. Accordingly, we have a long dissertation ("Sayce's Higher Crit. and Monuments," 497-531) showing that *the claim of Cyrus to have captured Babylon without fighting* is inconsistent with the accounts of the secular historians, which dwell upon the long siege, the desperate fighting, the turning of the river, the surprise at night, etc. Very well, the two accounts are inconsistent. But what has this to do with Daniel? His account is as follows:

"In that night was Belshazzar the Chaldean king slain, and Darius the Mede received the kingdom" (Dan. 5:31). Not a word about a siege, etc. An account entirely consistent with the inscription of Cyrus. And yet the critic has the audacity to say that "the monumental evidence has here pronounced against the historical accuracy of the Scripture narrative"! ("H. C. & M.", 531). This is not criticism; it is misrepresentation.

(6) *Daniel mentions the "Chaldeans" as a guild of wise men.* This has been made a ground of attack. "In the time of the exile", they tell us, "the Chaldeans were an imperial nation. Four centuries afterward the term signified a guild; therefore, Daniel was written four centuries afterward". It is strange that none of the critics consulted Herodotus, the historian nearest to Daniel in time. He visited Babylon in the same century with Daniel and uses the word in the same sense as Daniel and in no other. (Herod. 1:181, 185.)

(7) *The Book of Daniel spells Nebuchadnezzar with an "n" in the penultimate instead of an "r";* therefore, the critics argue, it must have been written 370 years later. But Ezra spells it with an "n". So do 2 Kings, 1 & 2 Chronicles, and so does Jeremiah seven times out of sixteen. Jeremiah preceded Daniel and if either Kings or Chronicles was written in Babylon we have the same spelling in the same country and about the same time.

(8) As to *the Greek words in Daniel,* relied on by Driver to prove a late date: when we discover that these are the names of musical instruments and that the Babylonians knew the Greeks in commerce and in war and realize that musical instruments carry their native names with them, this argument vanishes like the rest.

(9) But, it is urged, *Daniel gives the beginning of the captivity* (1:1) *in the third year of Jehoiakim, 606 B. C., whereas Jerusalem was not destroyed till 587 B. C.,* therefore, etc.

Daniel dates the captivity from the time that he and the other youths were carried away. A glance at the history will suggest when that was. Pharaoh Necho came out of Egypt against Babylon in 609 B. C. He met and defeated Josiah at Megiddo. He then marched on northward. In three months he marched back to Egypt, having accomplished nothing against Babylon. The interval, 609 to 605 B. C., was the opportunity for Nebuchadnezzar. He secured as allies or as subjects the various tribes in Palestine, as appears from Berosus. Among the rest "Jehoiakim (2 Kings 24:1) became his servant three years". During that time he took as guests or as hostages the noble youths. At the end of the three years, in 605, Necho re-appeared on his way to fatal Carchemish. Jehoiakim renounced Nebuchadnezzar, and sided with Necho. A merciful Providence counted the seventy years captivity from the very first deportation and Daniel tells us when that was. The captivity ended in 536 B. C.

(10) *The Aramaic.* One critic said Aramaic was not spoken in Babylon. Others, not so self-confident, said the Aramaic in Babylon was different from Daniel's Aramaic. None of them knew what Aramaic was spoken in Babylon. There was Ezra's Aramaic. It was like Daniel's and Ezra was a native of Babylon. To save their argument they then post-dated Ezra too.

In 1906 and 1908, there were unearthed papyrus rolls in Aramaic written in the fifth century, B. C. It is impossible to suggest redactors and other imaginary persons in this case, and so the Aramaic argument goes the way of all the rest. Before these recent finds the Aramaic weapon had begun to lose its potency. The clay tablets, thousands of which have been found in Babylonia, are legal documents and are written in Babylonian. Upon the backs of some of them were Aramaic filing marks stating in brief the contents. These filings were for ready reference and evidently in the common language of the people, the same language which the frightened Chaldeans used when the angry monarch threatened them. (Dan. 2:4.)

There are some other alleged inaccuracies more frivolous than the above. Lack of space forbids their consideration here.

Two new objections to the genuineness of Daniel appear in a dictionary of the Bible, edited by three American clergymen. The article on Daniel states that "the BABA BATHRA* *ascribes the writing not to Daniel but along with that of some other books to the men of the Great Synagogue".* THIS STATEMENT IS CORRECT IN WORDS, BUT BY CONCEALMENT CONVEYS A FALSE IMPRESSION. The trick lies in the phrase, "some other books". What are those other books? They are Ezekiel, Hosea, Amos—all the minor prophets—and Esther. The

*The passage is found in the Talmud Babylon, Tract Baba Bathra, fol. 15a., and reads, "The men of the Great Synagogue have written Ezekiel, the Twelve Minor Prophets, Daniel and Esther."—Editor.

statement itself is nonsensical, like many other things in the Talmud, but whatever its meaning, it places Daniel on the same footing as Ezekiel and the rest.

The other objection is as follows: "Chapter 11 [of Daniel] with its four world-kingdoms is wonderfully cleared when viewed from this standpoint [i. e. as a Maccabean production]. The third of these kingdoms is explicitly named as the Persian. (11:2.) The fourth to follow is evidently the Greek".

Every phrase in this is false. The chapter says nothing about four world-kingdoms. Nor does 11:2 say explicitly, or any other way, that the Persian was the third; nor that the Greek was the fourth.

No explanation or modification of these astonishing statements is offered. How could the writer expect to escape detection? True, the Baba Bathra is inaccessible to most people, but Daniel 11 is in everybody's hands.

Daniel was a wise and well-known man in the time of Ezekiel, else all point in the irony of Ezek. 28:3 is lost. He was also eminent for goodness and must have been esteemed an especial recipient of God's favor and to have had intercourse with the Most High like Noah and Job. Ezek. 14:15, 20: "When the land sinneth, though Noah, Daniel and Job were in it, they shall deliver but their own souls". A striking collocation: Noah the second father of the race, Job the Gentile and Daniel the Jew.

Daniel is better attested than any other book of the Old Testament. Ezekiel mentions the man. Zechariah appears to have read the book. The bungling attempt of the Septuagint to alter a prediction of disaster to one of promise; our Saviour's recognition of Daniel as a prophet; these are attestations. Compare Ezekiel; there is not a word in the Bible to show that he ever existed, but as he does not plainly predict the Saviour no voice is raised or pen wagged against him.

CHAPTER VII

THREE PECULIARITIES OF THE PENTATEUCH WHICH ARE INCOMPATIBLE WITH THE GRAF-WELLHAUSEN THEORIES OF ITS COMPOSITION

BY ANDREW CRAIG ROBINSON, M. A.,
BALLINEEN, COUNTY CORK, IRELAND,
AUTHOR OF "WHAT ABOUT THE OLD TESTAMENT?"

There are—amongst others—three very remarkable peculiarities in the Pentateuch which seem to be incompatible with modern theories of its composition, and to call for some explanation from the critics.

The first of these peculiarities is:

THE ABSENCE OF THE NAME "JERUSALEM" FROM THE PENTATEUCH

The first occurrence of the name "Jerusalem" in the Bible is in the Book of Joshua (10:1): "Now it came to pass when Adonizedek, King of Jerusalem", etc. In the Pentateuch the city is only once named (Gen. 14) and then it is called "Salem" —an abbreviation of its cuneiform name "Uru-salem". Now on the traditional view of the Pentateuch the absence of the name Jerusalem presents no difficulty; the fact that Bethel, Hebron, and other shrines are named, whilst Jerusalem is not, would merely mean that at these other shrines the patriarchs had built their altars, whilst at Jerusalem they had not.

But from the point of view of modern critics who hold that the Pentateuch was in great part composed to glorify the priesthood at Jerusalem, and that the Book of Deuteronomy in particular was produced to establish Jerusalem as the central and only acceptable shrine for the worship of

Israel—this omission to name the great city, then of historic and sacred fame, which they wished to exalt and glorify, seems very strange indeed. According to the theories of the critics the composers of the Pentateuch had a very free hand to write whatsoever they wished, and they are held to have freely exercised it. It seems strange then to find the "Yahvist," supposed to have been written in the Southern Kingdom, and to have been imbued with all its prejudices, consecrating Bethel by a notable theophany (Gen. 28:16, 19), whilst in all that he is supposed to have written in the Pentateuch he never once even names his own Jerusalem. And so the "priestly writer" also, to whom a shrine like Bethel ought to be anathema, is found nevertheless consecrating Bethel with another theophany: "Jacob called the name of the place where God spoke with him Bethel" (Gen. 35:14, 15), and he never even names Jerusalem.

What is the explanation of all this? What is the inner meaning of this absence of the name Jerusalem from the Pentateuch? Is it not this: that at the time the Pentateuch was written, Jerusalem, with all her sacred glories, *had not entered yet into the life of Israel.*

The second remarkable peculiarity to which attention is called is:

THE ABSENCE OF ANY MENTION OF SACRED SONG FROM THE RITUAL OF THE PENTATEUCH

This is in glaring contrast to the ritual of the second temple, in which timbrels, harps, and Levite singers bore a conspicuous part. Yet it was just in the very time of the second temple that the critics allege that a great portion of the Pentateuch was composed. How is it then that none of these things occur in the Mosaic ritual? It might have been expected that the priests in post-exilic times would have sought to establish the highest possible sanction for this musical ritual, by representing it as having been ordained by Moses.

But no such ordinance in point of fact occurs, and the Pentateuch stands in its primitive simplicity, destitute of any ordinance of music in connection with the ritual, except those passages in which the blowing of the trumpets is enjoined at the Feast of Trumpets, the blowing of the trumpet throughout the land in the year of Jubilee, and the command, contained in a single passage (Num. 10:10), that in the day of gladness, and in the beginnings of the months, over the burnt offerings and over the sacrifices of the peace offerings the silver trumpets were to sound. No mention in connection with the ritual of cymbals, harps, timbrels, or psalteries; no mention of sacred song, or Levite singers. No music proper entered into the ritual, only the crude and warlike blare of trumpets. No ordinance of sacred song, no band of Levite singers. The duties of the Levites, in the Book of Numbers, are specially defined. The sons of Gershom were to bear the tabernacle and its hangings on the march; the sons of Kohath bore the altars and the sacred vessels; the sons of Merari were to bear the boards and bands and pillars of the sanctuary. No mention whatsoever of any ministry of sacred song. A strange omission this would be, if the "Priestly Code" (so-called) which thus defines the duties of the Levites, had been composed in post-exilic times, when Levite singers—sons of Asaph—cymbals, harp, and song of praise formed leading features in the ritual. Does it not seem that the Mosaic Code, enjoining no music but the simple sounding of the trumpet-blast, *stands far behind* these niceties of music and of song, *seeming to know nothing of them all?*

The third remarkable peculiarity to which attention is called is:

THE ABSENCE OF THE DIVINE TITLE "LORD OF HOSTS" FROM THE PENTATEUCH

The first occurrence of this Divine title in the Bible is in 1 Sam. 1:3: "And this man went out of his city yearly to

worship and to sacrifice unto the Lord of hosts in Shiloh." After this it occurs in a number of the remaining books of the Bible, and with increasing frequency. The pre-Samuelitic period of the history of Israel is thus differentiated from the post-Samuelitic period by this circumstance, that in connection with the former period this title is never used, whilst in connection with the latter it is used, and with growing frequency—at all stages of the history, even down to the end of the Book of Malachi; occurring altogether 281 times.

Now the theory of the criticism of the present day is that the Pentateuch was composed, edited, and manipulated, during a period of more than four hundred years, by motley groups and series of writers, of differing views, and various tendencies. One writer composed one part, and one composed another; these parts were united by a different hand; and then another composed a further part; and this by yet another was united to the two that went before; and after this another portion was composed by yet another scribe, and afterwards was joined on to the three. Matter was absorbed, interpolated, harmonized, smoothed over, colored, edited from various points of view, and with different—not to say opposing—motives. And yet when the completed product—the Pentateuch—coming out of this curious literary seething pot is examined, it is found to have this remarkable characteristic, that not one of the manifold manipulators—neither "J", nor "E", nor "JE", nor "D", nor "RD", nor "P", nor "P2", nor "P3", nor "P4", nor any one of the "Redactors of P", who were innumerable—would appear to have allowed himself to be betrayed even by accident into using this title, "Lord of hosts", so much in vogue in the days in which he is supposed to have written; and the Pentateuch, devoid as it is of this expression, shows an unmistakable mark that it could not possibly have been composed in the way asserted by the criticism, because it would have been a literary impossibility for such a number of writers, extending over hundreds of years, to have one

and all, never even by accident, slipped into the use of this Divine title for Jehovah, "Lord of hosts", so much in vogue during those centuries.

In point of fact the Pentateuch *was written before the title was invented.*

These three peculiarities of the Pentateuch to which attention is here drawn, are points absolutely undeniable. No one can say that the name "Jerusalem" *does* occur in the Pentateuch; no one can say that any mention of sacred song *does* occur in the ritual of the Pentateuch; and no one can say that the Divine title "Lord of hosts" *does* occur in the Pentateuch.

CHAPTER VIII

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY

BY PROFESSOR WILLIAM G. MOOREHEAD, D. D.,
UNITED PRESBYTERIAN THEOLOGICAL SEMINARY, XENIA, OHIO

Six rather bulky volumes, comprising in all some 2,000 pages, are published by the "Watch Tower and Tract Society" of Brooklyn, N. Y. The author of this work is Mr. Charles T. Russell. Formerly his publications issued from "Zion's Watch Tower", Pittsburgh, Pa. They then bore the somewhat ostentatious title, *"Millennial Dawn,"* (1886). The volumes now bear the more modest inscription, "Studies in the Scriptures", (1911). Why the change in the title is made can only be conjectured. Some rather severe criticism and strictures of the views advocated in these books have brought Millennial Dawn into disrepute in the minds of many people, and accordingly we think the former title has been dropped and the later and less objectional one substituted for it. Some color is given to this conjecture by the fact that certain evangelical terms are applied to the movement of which Mr. Russell is the head, as, e. g., "People's Pulpit of Brooklyn", "International Bible Students' League", "Brooklyn Tabernacle", "Bible House and Tract Society", (*Our Hope,* Feb., 1911). The later title and the various names now freely used tend to allay suspicion and to commend the propaganda of Mr. Russell and his followers to the Christian public.

In the introduction to the first volume we are told that "our Society, realizing the need, is seeking to do all in its power to . . . lift 'the Lord's standard for *the people*'. It has prepared six sets of Bible studies for Christian people of all denominations. . . . These are supplied at bare

cost". The whole six volumes, "bound in cloth, embossed in silver", sell for the ridiculously small sum of $2.25—37½ cents each! The object is to scatter this literature throughout our country, Canada, and other lands, for we are assured that it is translated into no less than a dozen different languages. So it is asserted in the first volume.

Some idea of the circulation may be had from the statement made in the title page of each of the first three volumes: "Series I. 3,358,000 edition". "Series II. 1,132,000 edition". "Series III. 909,000 edition". The enormous circulation of the books serves to show how industriously "Our Society" is propagating its literature, and the vast number of readers it is reaching, i. e., if these figures tell the truth! That the teaching of Dawnism has done immense harm is certain; that it is calculated to subvert the faith of Christians by substituting for the truth of Jesus Christ the calamitous doctrines of Mr. Russell cannot be denied; for the whole system is anti-Scriptural, anti-Christian, and a deplorable perversion of the Gospel of the Son of God.

In the discussion of the system it is the doctrines of Millennial Dawn that are arraigned, not the author, Mr. Russell. It is conceivable that he is self-deceived, as some think, and that he believes that what he has published is the truth of the Bible. This is within the range of possibility, of course. Personally, however, the present writer withholds his assent to this opinion. That Mr. Russell is being used of the Evil One to subvert the truth of God, that the Christ he commends to men as an object of trust, love, and worship, is not the Christ of God, is the profound conviction of not a few who are familiar with his views. This is a grave indictment, but it is deliberately made. To establish it beyond peradventure and contradiction is the aim of this paper. *A summary of the chief errors and heresies embodied in Millennial Dawn is here submitted.*

1. *Jesus, in His pre-human existence, was a spiritual being, higher than the angels, but a creature.* (Vol. I, pp. 177, 178, 179, 188.) The book expressly teaches that our Lord, prior to His incarnation and during His earthly life, was only a creature, higher in the scale of being than other creatures, but not God. "We are told that our Lord, before He left His glory to become a man, was 'in a form of God'—a spiritual form, a spirit being; but since to be a ransom for mankind He had to be a man, of the same nature as the sinner whose substitute in death He was to become, it was necessary that His nature be changed. And Paul tells us that He took not the nature of angels, one step lower down than His own, but that He came down two steps and took the nature of man—He 'became a man'; He 'was made flesh'. (Heb. 2:16; Phil. 2:7, 8; John 1:14.)"

"Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then so high as He now is, for 'God hath highly exalted Him', because of His obedience in becoming man's willing ransom. (Phil. 2:8, 9.) He is now of the highest order of spirit being, a partaker of the Divine (Jehovah's) nature". The book further asserts: "If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt Him to the Divine nature, unless He intended to do the same for all angels and for all men" (p. 188).

There is no mistaking the significance of this teaching. Jesus Christ was originally a created being, but as a reward of His obedience unto death He is now exalted to be God! This is worse than the doctrine of Arius the Libyan which the Council of Nicea so solemnly condemned, of modern Unitarians which all evangelical Christians repudiate.

Over against this fundamental error, one that does the Lord Jesus infinite dishonor and robs us of an Almighty

Saviour, we place the inspired Word of Scripture, John 1:1: "In the beginning was the Word, and the Word was with God". By the Word of course is meant the Son of God, Jesus Christ. Three majestic truths are here set forth: (1). The Word's eternity—"In the beginning"—the noun is without the article; it is unmarked, uncounted duration that is meant. "Was", not came into existence; He was already in existence before the creation of the universe; therefore prior to all beginning, in a timeless age which transcends time, in eternity, Christ was. Millennial Dawn says there was a time when Christ was not; the Apostle John affirms there never was a time when He was not. (2). His eternal personal existence is maintained: "The Word was with God"; His equality with God, for John goes on to ascribe to Him creation. (3). His Deity: "And the Word was God". Most emphatic is the order of the words in the original: "And God was the Word". Jesus Christ was no subordinate or created being.

"Who subsisting in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant" (Phil. 2:6-11, R. V.) It is here taught that Christ existed in the form of God. "The form of a thing is the mode in which it reveals itself; and that is determined by its nature". John Chrysostom long ago said: "It is not possible to be of one essence and to have the form of another". Christ existed in the form of God because He Himself is God. Hence the Apostle asserts that He was God's equal, but in His self-abasement He did not hold fast to this equality but emptied Himself of it, and instead took the lowly form of a bond-servant. His humiliation presupposes His former dignity and glory. Had He not been infinitely more than a created being, it would have been no renunciation to become a servant; that He already was, according to the blasphemous teaching of Dawnism. Out of such a condition He could never have risen.

The highest angel in heaven, far from having to stoop in order to become a servant, is but a servant and can never be aught else. But the very fact that He did humble Himself, even unto the death of the cross, is positive proof that He was no created being, no mere man, but God over all and blessed forever. (Rom. 9:5.)

But even in His amazing self-abasement He did not renounce His glorious attributes as a Divine Person: He veiled them beneath His lowly human garb, save when occasion demanded their display. Both Omnipotence and Omniscience belonged to Him while on earth, and He often exhibited both in the sight of men. The proof of this is abundant and conclusive.

2. *In the incarnation our Lord had but one nature, not two natures, as Christians have always held.* (Series I. pp. 179, 180, 184.) We quote: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the Divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that He was a perfect spiritual being; and since His resurrection He is a perfect spiritual being of the highest or Divine order. . . . Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the Divine; and in each case the one was given up for the other." . . . "We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. . . . Thus we find that the Scriptures regard the spiritual and human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other" . . . Here

again there is no mistaking the teaching of Millennial Dawn. Before Christ appeared in human form among men He was a spirit being of a very high rank, but a creature. When He became a man His spirit nature was somehow dropped; it was not united with the human, it was not even merged into the human, it was "changed" into the purely and distinctively human nature, so that while on earth and during the whole period of His earthly life He was a man, only a man, perfect indeed, but a man with nothing superhuman or supernatural in Him or about Him. The spirit being ceased to be. The book asserts with a positiveness that error always assumes, that in Jesus Christ "there was no mixture of natures". The vital doctrine of the incarnation of the Son of God, the second Person of the Trinity, is denied, and Christ is degraded to the level of Adam before his sin and fall. In short, the book virtually affirms that there was no incarnation whatever.

It appears needless to point out how completely and thoroughly the Word of God contradicts this false and degrading view of our Lord's blessed Person. Let but a few texts be cited as evidence that Christ did actually assume our human nature, sinless of course, but true and genuine human nature.

John 1:14: "And the Word was made [became, R. V.] flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth". Mark the prominent features of this great Scripture: (a). The Word, Christ, became flesh; He did not cease to be the Word in doing so; His incarnation was neither self-extinction, nor was He changed into a mere man. (b). He still remained the Word after He had assumed the human nature, for we are assured that "He dwelt among us", obviously the Word dwelt among us, for the pronoun He has the Word for its antecedent. (c). The term "dwelt" literally is "tabernacled", an allusion to the tabernacle of the wilderness. God said, "And let them make me a sanctuary that I

may dwell among them". And He symbolically did dwell in the Most Holy Place where the Shechinah appeared. So John affirms, "We beheld His glory", as at the Transfiguration. What was anciently seen in the tabernacle was witnessed in a far more vivid way on the Mount when Moses with Elijah appeared in glory and talked with the incarnate Son of God. Compare with this the further revelation of the same Apostle, 1 John 1:1-3, where three of the most trustworthy of our senses, hearing, sight, touch, are summoned to bear witness to the reality of the presence and glory of the Word of Life as He sojourned among men. (d). "Only begotten"—*Unigenitus.* As used in Scripture this term always designates a single person in the household. As applied to Christ it occurs only in John's writings; here, 1:18; 3:16, 18; 1 Jno. 4:9. It marks off His sonship as unique, unshared by any others, even from those who are called the sons of God.

John 16:28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father". From God, into the world, from the world back to God. Eternal Sonship with the Father (Greek, *came out from*); incarnation; exaltation; oneness with the Father, procession from the Father; redemption completed. He is the God-man, uniting two natures in one, distinct yet mysteriously constituting but one personality.

1 Tim. 3:16: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Even if we substitute the revised reading of this great rhythmical verse it still testifies to the theanthropic person of our Lord: "He who was manifested in the flesh", etc. The plain and emphatic teaching is, that Christ, the Son of God, was manifested, i. e., the invisible, eternal Son who dwelt in the bosom of the Father, has been made visible and is brought nigh to us in that He has taken into union with Himself human flesh. He was justified in the Spirit, i. e., He was proved to be

what He claimed to be, the Son of God; He was seen and served by angels; was preached unto the Gentiles as a Divine Saviour, and believed on as such; and finally was received up into glory. There we have the inspired history of the incarnation, the earthly life and ministry, and the exaltation of the Lord Jesus, the Son of God.

One other Scripture must give its solemn warning against any and all who deny that Jesus Christ assumed our nature and was incarnated in human flesh: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is that spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world" (1 John 4:2, 3).

3. *The atonement of Jesus Christ was that of a mere man.* (Study ix.) Millennial Dawnism reiterates to weariness that Christ during His sojourn on earth was only and solely a human being. Even the spirit nature He had before coming into the world was changed into a man and so ceased to be. His death, therefore, was a creature's death; His sacrifice only human; His atonement a mere man's. What a wretched caricature of Christ's person and work! What an inadequate and puerile conception it denotes of Divine justice and law, and of man's guilt and ruin by sin! Scripture testifies that man, by his wealth, by his righteousness, by his self-sacrifice, can never redeem himself, much less his fellow man. (Psa. 49:6-12; Matt. 25:8, 9.) God claims this for Himself; He has found a ransom, He Himself is the Saviour of men, and He has laid help on His Fellow, His Equal, even Jesus our Lord. Everywhere in Scripture the sinner's justification before God rests upon what Paul describes as "the righteousness of God" (Rom. 3:21-26; 4:1-8; 2 Cor. 5:21; Phil. 3:9, etc.). That is, it is a Divine righteousness, provided in the Lord Jesus Christ and offered to all men who hear the Gospel. It is not a mere man's righteousness at all

that we have in Christ; it is God's own righteousness, and therefore it meets and satisfies every claim upon us whether of law, or justice, or satisfaction to God, or holiness. The Apostle Paul does not shrink from ascribing even divinity to the blood of Christ: "Feed the flock of God which He hath purchased with His own blood" (Acts 20:28). An uninspired man would never have dared to write so amazing, so matchless words as these. Of their genuineness there is ample proof.*

4. *The body of Jesus was not raised up from death.* (Series II, pp. 125-130.) To explain the disappearance of the body which was crucified the book says: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. . . . Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary" (pp. 129, 130). In Series I, p. 231 we read: "Jesus, therefore, at and after His resurrection, was a spirit—a spirit being, and no longer a human being in any sense".

Wicked and disastrous as are the teachings of Millennial Dawn noted above, this is immeasurably worse, if that be possible. Here the climax in audacity and falsehood is reached. For here the basal, the vital truth on which Christianity rests, viz., the absolute certainty of Christ's literal and bodily resur-

*The American Revision has "The Church of the Lord." It stands alone in this reading. The English Revision and the critical texts of Alford, Westcott and Hort, Scrivener, Weymouth and Nestle retain "Church of God". The phrase occurs often in Paul's writings, never once "The Church of the Lord". One can perceive why "Church of God" should be changed into "Church of the Lord," but it is difficult to see why if Paul wrote "Church of the Lord" it should be turned into "Church of God."

rection is denied, is utterly perverted in the face of the testimony of the Four Gospels, of all the Epistles, and of the Revelation, and of the glorified Son of God Himself. If Christ be not risen from the dead, then Christianity is wiped out as a supernatural system, and Christians are of all men the most pitiable, the most fearfully deceived. The heresiarchs of the early centuries, Cerinthus, Marcion, Valentinus were not more daring nor more destructive in their wild vagaries than is the author of these books. The lie invented by the chief priests and elders that His disciples stole His body away during the night while the soldiers slept is less shocking than the baseless and wicked speculation that it was dissolved into gas! To the devout, believing mind, nothing scarcely could be more blasphemous or dreadful than this slander. A thousand years before He appeared in human form the Spirit of God promised Him that His flesh should rest in hope, that it should not see corruption. (Psa. 16:9, 10; Acts 2:26-28.) We know from the record how careful, how anxious we may almost say, Divine Providence was that His body after His death should be protected; hence the Roman guard, the new tomb wherein man never had lain, the official seal, the watch of angels, God's mighty guard, all combined to protect and safeguard the sacred remains until the resurrection. Then the disciples, Mary of Magdala, James the Lord's brother (Gal. 1:19), Peter, John, all saw Him alive in His own veritable body; talked with Him, walked with Him, even ate with Him. "Dissolved into gas"! Shocking, most shocking!

We learn from the narrative of the Gospels that the risen Saviour appeared to the disciples five times on that memorable first day of the week, that some six times besides He was seen by them; and how often besides during the forty days elapsing between His resurrection and His ascension we are not told. But we know full well that He gave His disciples proof on proof of the reality of His resurrection, that the very body in which He suffered and died on the cross was

now risen in the power of an endless life. He was and still is, "This same Jesus".

Some slight curiosity was felt to see what the author of Millennial Dawn would do with the repeated appearances of the Lord. Here is how he disposes of them: "The creating of the body and clothing in which He appeared to them, in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being. . . . As a human being He could not come into the room without opening the door, but as a spirit He could, and there He instantly created and assumed such body of flesh and such clothing as He saw fit for the purpose intended." The writer totally ignores the supreme fact that the Lord's resurrection body, while retaining its identify, was a spiritual body (1 Cor. 15:44), i. e., a body perfectly adapted to the spirit and its conditions; accordingly, it was no longer under the sway of the natural laws which govern other material bodies. For the notion that Christ instantly created a body with its appropriate dress each time He appeared to His disciples there is not the most distant hint in the entire Bible—a notion invented by the exigencies of a theory. The Saviour's own words to His affrighted disciples appear to be designed to forestall such a silly and absurd idea: "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:36-40).

5. *After His resurrection Jesus became Divine.* (Series I, pp. 178, 179; Series II, pp. 107, 108, 131, 155.) The teaching is, that as a reward for His perfect obedience Jesus was exalted after His death to the highest nature, the Divine. For this Christ-dishonoring doctrine there is not a shred of Scripture. Christ's exaltation is always joined with His bodily resurrection from the dead, and with His glorious person as the God-man Mediator. (Acts 2:32-36; Rom. 8:34; Eph.

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1:19-23; Phil. 2:6-11; 1 Thess. 1:9, 10; 1 Tim. 2:5, 6; 3:16; Heb. 1:3, 4; 1 Peter 3:21, 22; Rev. 1:17, 18.) The Lord Jesus did not and could not become Divine at His exaltation, for He was Divine from eternity. Can a mere creature become a sharer in the Godhead, and be endowed with the infinity and the almightiness of God? Is not the Divine Essence incommunicable? Believers are indeed said to be partakers of the Divine nature, (2 Pet. 1:4), but this does not mean that they partake of the perfections of the Almighty. "Partakers of Christ" (Heb. 3:14) is exactly equivalent.

But, was there a resurrection of Christ at all if Dawnism teaches the truth? His body was not raised; "He is no longer human in any sense or degree", we are told. His human spirit did not die, for He commended it to His Father. He promised the penitent thief that "this day thou shalt be with Me in Paradise", and it was His spirit that should be in that blessed place. The spirit being He had before His advent was changed into His human spirit, it did not retain a separate existence at all. Well then, Who or what was raised up?

The books furnish unmistakable evidence that Mr. Russell holds that a particular class of the saved, called the "little flock", will share with Jesus in the possession of the Divine nature. This notion is taught with caution and reserve, but hints of it are met with here and there in the volumes. One can easily guess who constitute this favored company. On meeting with it one is instantly reminded of the lie of Satan, "Ye shall be as God" (Gen. 3:5).

6. *The Second Advent of the Lord Jesus Christ took place in October, 1874.* (Vol. II, 187, 199; 234-245). This startling announcement is reached by a process of chronological and mathematical reasoning founded partly on the Hebrew Jubilee years. Of the results of his calculations Mr. Russell entertains no misgiving. He is persuaded, or affirms that

he is, the Lord actually came to our earth in the fall of 1874 and He is now present here. (Vol. II, 240.) Accordingly, the glorified Son of God has already been in the world personally and literally for thirty-seven years! In reading this amazing statement which is made again and again one stares, and rubs his eyes and stares. Old-fashioned Christians have for centuries believed that the glorious advent of Christ will be accompanied by the most majestic tokens of the Divine Presence and the most stupendous changes and revolutions in both earth and sky. They are profoundly convinced that the Word of God warrants such anticipation; nay, it is because of the Lord's own testimony touching this mighty event that they thus believe and expect. But this period of thirty-seven years since 1874 differs but little if at all from any other thirty-seven years during a thousand years. Nay, the student of history could point out period after period in the last five hundred years marked by immensely more tragic events than any of this.

As if to put us on guard against being deceived by plausible arguments and evidences of His presence our Lord has with most solemn words warned us: "Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not. . . . If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man" (Matt. 24:23-27, R. V.). Mr. Russell refuses to accept the word "lightning", and he substitutes for it "bright shining", and makes it refer to the sun's rising. He does so to escape the idea of the suddenness of the advent as symbolized by the lightning's flash, for this rendering would contradict his theory that Christ's "presence" is gradually disclosed, that He may be long on the earth and but few (the Dawnists only) be cognizant of the stupendous fact. As usual he is totally mistaken. Every version ex-

amined (five English, three Italian, the Vulgate and the Spanish); every Lexicon (Thayer, Green, Liddell and Scott, Sophocles, and Vincent's Word Studies), translate the Greek word "lightning". Attention is called to this particular instance of mistranslation of Scripture for the reason that it is but a sample of the uniform effort to empty every text of its true meaning if it in any wise denies Millennial Dawnism. Scores of such abuses of Scripture as the above are encountered in these books; nay, the characteristic features of this vicious system betray Biblical perversion at every point.

For example, Paul's three supernatural accompanists of the advent, the "shout", the "voice of the archangel", and the "trump of God" (1 Thess. 4:16) are all symbols and denote the agitation, dissatisfaction, and restlessness everywhere manifest throughout the civilized world since 1874! So we are oracularly told. If this be all the Apostle meant, then we must confess that the "majesty of the prediction is lost in the poverty of its fulfillment." Let one other text be mentioned—Rev. 6:16: "Fall on us [cover, protect] and hide us from the face of Him that sitteth on the throne." "The thought is that of protection, not of destruction. . . . The real fulfillment is already beginning."

Furthermore, according to the plain teaching of Scripture the resurrection of the saints takes place at the Lord's Coming. (1 Cor. 15:51-57; 1 Thess. 4:13-18.) It appears also that the two events are contemporaneous and simultaneous; the Lord's Coming, even before He reaches the earth, effects the rising of sleeping saints and the transformation of living believers, when both together are caught up in the clouds to meet the Lord in the air. (1 Thess. 4:16, 17.) We are assured that this majestic event will occur in "a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51). Millennial Dawn likewise teaches that the resurrection takes place at the Lord's advent, but not

immediately; four years lie between the Lord's "presence" on earth and the resurrection of the saints; the one occurs in 1874, the other in 1878. (Vol. III, pp. 234-5; 302-306.) We read: "That in the spring of 1878 all the holy apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master". . . . "The Lord Jesus and the risen saints already here [are] engaged in the great harvest work." . . . "Such is the present situation: the great Judge has come—not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of His power as a spirit being". "And while we conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are now present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like Him, invisible to men". Since 1874 Jesus Christ has been dwelling on the earth; since 1878 the risen saints have also been sojourning on the earth; and no mortal has the slightest inkling of it save C. T. Russell and his followers!

All this is sufficiently astounding, but these notions stand not alone. Other marvellous things are encountered in the volumes we are reviewing. "The spring of 1878 marks the date when the nominal church systems were 'spewed out' (Rev. 3:16), and from that time (A. D. 1878) they are not the mouth-pieces of God, nor in any degree recognized by Him" . . . "We recognize A. D. 1881 as marking the close of special favor to Gentiles—the close of the 'high-calling', or invitation to the blessings peculiar to this age—to become joint-heirs with Christ and partakers of the Divine nature" (Vol. 235).

It requires courage or recklessness to make the above statements. For thirty-three years the evangelical churches have been without Divine recognition, "spewed out" of the Lord's mouth! And yet during this same period the Gospel

has been carried into the most hopelessly degraded and ignorant sections of our planet by the most devoted and truly apostolic servants of Jesus Christ since the first century. For thirty years all special favor to the Gentiles has ceased! This in the face of the most fruitful years of missions for almost ten centuries. The Dawnists have matchless courage. For bald assertion their equals it would be hard to find.

7. The final consummation of the age will take place in October, 1914. (Vol. II, p. 234, Vol. III, p. 153.) This date, 1914, as terminating absolutely the present order of things of the world, is taken as fixed beyond doubt or peradventure. Dozens of times the writer of these books sets it down as positive and unalterable. He finds its parallel in the ministry and the rejection of the Saviour by the Israelites, A. D. 33 to A. D. 70, when Jerusalem's overthrow occurred and the Jews went into an exile which still endures. So the "harvest", or the final testing, runs from A. D. 1874 to 1914 when Gentile rule will be destroyed, Christendom be annihilated, all wrong end, and righteousness and peace fill the redeemed world. It is then that the Millennium, so long expected and so long yearned after, finally comes and the planet celebrates its glad, its unending Jubilee!

One grows weary of this everlasting attempt to fix chronologically the end of the age. For nearly a thousand years men, many of them devout and earnest Christians, have been quite sure that they had discovered the key of chronological prophecy and confidently announced the time of the end. Awhile before the year A. D. 1000 the world became panic stricken, for it was believed that date would coincide with the final judgment and world's end. Miller, Cumming, Elliott, Dimbleby, Totten, and one does not know how many more, tried their hands at fixing the date of the consummation, on chronological and astronomical grounds; they settled both day and date with exactness, and ignominiously failed, of

course. Mark 13:32 should stop this nonsense, but alas, it does not.

But three years remain of our age. One can readily perceive what enthusiasm the nearness of the end must arouse in the hearts of believers in Mr. Russell's dates. If but three years lie between us and the cosmical revolutions and convulsions which will shake the earth to its foundations, then why should Dawnists cling to their property and tightly grip their money. Soon it will not be needed, wealth will be worthless and bonds have no market. It is no surprise, therefore, that Mr. Russell's followers pour a continuous stream into the Watch Tower treasury, nor that sermons can be printed in multitudes of newspapers all over the land, nor that great halls can be hired for lectures, nor that these volumes can be sold at 37 cents a copy.

8. *At the final resurrection, which is simultaneous for all the dead save "the little flock", the Gospel will be preached to the unsaved and the great mass of mankind will accept it and be saved.* (Vol. I, Study 6, 8, 9.) The preaching to the unsaved dead now at length raised up will last for one hundred years at least, and it may continue throughout the entire day of Christ, i. e., during the Millennium (p. 144). There are two world-wide judgments recorded in the Bible, that of the nations, Matt. 25:31-46; and that of Rev. 20:11-15—the judgment before the Great White Throne, and which seems to be confined exclusively to the dead, small and great. The two include the race except the saints who come not into judgment as to life and death (Jno. 5:24). In neither of these judgments is there a hint that opportunity will be had for those arrayed before these thrones to repent, believe, and be saved. On the contrary, their eternal destiny is fixed by the Almighty Judge. Note how all-embracing these two judgments are; the one includes "all the nations", the other, "the dead, small and great". None escape save those who have part in "the

first resurrection" (Rev. 20:4-6). In both cases eternal doom, irreparable and indescribable, falls upon the impenitent and ungodly who rejected Christ in this world and life.

Moreover, the judgment before the Great White Throne is expressly said to follow the thousand years: "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). "The rest of the dead" include all who have no part in the first resurrection. Mr. Russell labors vigorously to cast doubt on the genuineness of Rev. 20:5. He seeks to negate its witness, for it squarely contradicts his theory that all the dead who share not in the first resurrection will be raised at the beginning of the Thousand Years, and they will then be given the opportunity to repent and be saved. But as usual he is quite wrong. He stands alone in his rejection of the verse. Every critical Greek text from Griesbach to Nestle and Swete (1907) retains the words, nor does one of these scholars cherish the slightest suspicion of its integrity.

9. Two other errors of this vicious system can be no more than mentioned, not expanded, by reason of the limits to which this paper must needs be confined.

One of these, the ninth error, essential and fundamental in Christianity, is the Person and work of the Holy Spirit. There is *a strange and ominous silence regarding this most important subject* very apparent *in the writings of Mr. Russell.* A careful reading of these volumes comprising more than a thousand pages has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historical fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Millenial Dawn as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners. To Him is ascribed in the Bible the regeneration, sanctification and spiritual growth of

the believer. How vast the place that is assigned to Him in Scripture, in Creation, in the training of Israel for their mission, in the inspiration of the Old Testament prophets and psalmists, in the enduement of Christ Himself for His work of redemption, in the planting and training of the Christian Church, in the gifts bestowed on the apostles and prophets, in the guidance of the Church by its chosen teachers, and in the inspired writers of the New Testament, all attentive readers of Scripture know. Shortly before His crucifixion the Lord Jesus left with His disciples this majestic promise: "And I will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth." "Another Comforter," that is, one instead of Himself, one like Himself and one that would continue and complete His own great revelation. (John 14:16-18, 26; 15:26, 27; 16:7-14.) On the Day of Pentecost this promise was fulfilled by the gift of the Spirit in marvellous power and efficiency. But Russellism is totally and criminally silent touching this mighty truth.

Mr. Russell is in no Biblical sense a Trinitarian. He ignores the person and work of the Spirit in his system of doctrine and has nothing to supply His place save his own views of the Word of God. Even the Son of God he affirms was once a creature, then a mere man, but now at length exalted to be Divine. This is in plain contradiction to God's own solemn assertion in Isaiah 43:10, 11: "Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and besides Me there is no Saviour." Nor is he a monotheist. According to his teaching, there are other gods besides Jehovah. The "little flock" he holds are likewise to become sharers of the Divine nature and be exalted even as Jesus was. Here, therefore, the inference is quite plain, namely, that Mr. Russell admits a plurality of gods.

In all this there is a curious analogy between Russell's theology and Mormonism; for Mormonism likewise holds that there are many gods; each of these was once a human being like we are and has grown by evolution into a god. One of the teachers of Mormonism, Brigham Young, affirms that Adam is our father and our God, the only God with whom we have to do. Millennial Dawn is essentially polytheistic; and as it has always happened with polytheism, this system, should it endure, will ultimately sink into idolatry.

10. *The other error relates to the destiny of the wicked.* On scarcely any other point does Mr. Russell so constantly and persistently dwell as on the doctrine of future and eternal punishment. He denies without qualification that the wicked, the lost, suffer in another life. As usual with him, the teaching of the Bible on this terrible theme he either evades or gives it a typical interpretation. The grotesque subject of one of his most popular lectures, a lecture he has delivered throughout our country, in Canada, and also in England, and published in a vast number of papers and periodicals, is "To Hell and Back Again." Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, and no hopelessness after death. He holds that in the resurrection which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, while in this life, and to those who never had the opportunity while in the earthly life to hear and believe. For one hundred years the preaching to these classes shall continue and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of Divine power will blot them out of existence forever. It needs but a remark or two in order to convince any honest and right-minded person that such teaching is not only unscriptural

but the very opposite. Our Lord Himself, Jesus Christ the Son of God, revealed more of the eternal punishment of the lost than any other witness of God in the Bible. In twelve texts of the New Testament He speaks of the place where the wicked are confined as Gehenna, and in each save one the words of most solemn warning as to the eternal consequences of sin fell from His own lips. He describes it as the place where their worm never dies and where the fire is never quenched. He teaches that the punishment of the lost is of the same duration as the life of the saved—*eternal.* (Matt. 25:46.) In the Revelation it is called the lake of fire and the second death. These are the terms that are used to depict the eternal state of the wicked. The second death is not annihilation. We read in Revelation 19:20; 20:10 that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed. It is a forbidding theme, appalling to the natural heart, but nevertheless one clearly taught in the Scriptures that the rejectors of Jesus Christ, the haters of God, will be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

SUMMMARY OF THE FALSE DOCTRINES OF MILLENNIAL DAWN

1. *Christ before His advent was not Divine.*
2. *When He was in the world He was still not Divine.*
3. *His atonement was exclusively human, a mere man's.*
4. *Since His resurrection He is Divine only, no longer human at all.*
5. *His body was not raised from the dead.*
6. *His Second Advent took place in 1874.*
7. *The saints were raised up in 1878.*
8. *Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively.*

9. The professing Christian Church was rejected of God in 1878.

10. The final consummation and end will take place in 1914.

11. Silence as to the person and work of the Holy Spirit.

12. The destiny of the wicked.

Such is the Millennial Dawn of C. T. Russell, a mixture of Unitarianism, Universalism, Second Probation, and Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and reads into it that which never entered the mind of the inspired writer. May God in His infinite mercy preserve His people from being deceived and betrayed by this counterfeit of Christianity.

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FOREWORD

With glad thanksgiving to God we send the eighth volume of "THE FUNDAMENTALS" to English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday School superintendents, religious lay workers, and editors of religious publications, throughout the earth. Like its precedessors, this volume goes out with the prayer that, by the blessing of the Lord, the carefully and prayerfully selected articles which it contains may strengthen earnest believers, may warn and re-establish in the truth those who are wavering in their faith, and lead unrepentant sinners to conviction of sin and to faith in the Lord Jesus Christ.

The Lord has blessed abundantly the former volumes of "THE FUNDAMENTALS" and thousands of earnest letters from Christian men and women in almost every land bear witness to the fact that He is using the consecrated efforts of His servants to the advancement of His cause and to His glory. The Circle of Prayer has again grown in numbers since we sent out the seventh volume; and the work of "THE FUNDAMENTALS" and of the Committee to which the two Christian laymen have entrusted the editing and publishing of these books, and the two Christian laymen themselves are remembered daily by the faithful members of this Circle of Prayer before the throne of grace. May many others also join this Circle of Prayer, and unite with its present members in earnest supplication that the truth may "run and be glorified" and the needed world-wide revival of true religion may come.

We ask all the friends of "THE FUNDAMENTALS" for special prayer that He who answers prayer may continue to lead and guide in the undertaking, so that the good will even of its enemies and unfriendly critics be gained and that lasting results may be accomplished to the glory of God and the salvation of men.

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THE FUNDAMENTALS

VOLUME VIII

CHAPTER I

OLD TESTAMENT CRITICISM AND NEW TESTAMENT CHRISTIANITY

BY PROFESSOR W. H. GRIFFITH THOMAS, D. D.,
WYCLIFFE COLLEGE, TORONTO, CANADA

A large number of Christians feel compelled to demur to the present attitude of many scholars to the Scriptures of the Old Testament. It is now being taught that the patriarchs of Jewish history are not historic persons; that the records connected with Moses and the giving of the law on Sinai are unhistorical; that the story of the tabernacle in the wilderness is a fabricated history of the time of the Exile; that the prophets cannot be relied on in their references to the ancient history of their own people, or in their predictions of the future; that the writers of the New Testament, who assuredly believed in the records of the Old Testament, were mistaken in the historical value they assigned to those records; that our Lord Himself, in His repeated references to the Scriptures of His own nation, and in His assumption of the Divine authority of those Scriptures, and of the reality of the great names they record, was only thinking and speaking as an ordinary Jew of His day, and was as liable to error in matters of history and of criticism as any of them were.

The present paper is intended to give expression to some of the questions that have arisen in the course of personal study, in connection with collegiate work and also during several years of ordinary pastoral ministry. It is often urged that

problems of Old Testament criticism are for experts alone, and can only be decided by them. We venture to question the correctness of this view, especially when it is remembered that to many people "experts" means experts in Hebrew philology only. By all means let us have all possible expert knowledge; but, as Biblical questions are complex, and involve several considerations, we need expert knowledge in archaeology, history, theology, and even spiritual experience, as well as in philology. Every available factor must be taken into account, and the object of the present paper is to emphasize certain elements which appear liable to be overlooked, or at least insufficiently considered.

We do not question for an instant the right of Biblical criticism considered in itself. On the contrary, it is a necessity for all who use the Bible to be "critics" in the sense of constantly using their "judgment" on what is before them. What is called "higher" criticism is not only a legitimate but a necessary method for all Christians, for by its use we are able to discover the facts and the form of the Old Testament Scriptures. Our hesitation, consequently, is not intended to apply to the method, but to what is believed to be an illegitimate, unscientific, and unhistorical use of it. In fact, we base our objections to much modern criticism of the Old Testament on what we regard as a proper use of a true higher criticism.

1. IS THE TESTIMONY OF NINETEEN CENTURIES OF CHRISTIAN HISTORY AND EXPERIENCE OF NO ACCOUNT IN THIS QUESTION?

For nearly eighteen centuries these modern views of the Old Testament were not heard of. Yet this is not to be accounted for by the absence of intellectual power and scholarship in the Church. Men like Origen, Jerome, Augustine, Thomas Aquinas, Erasmus, Calvin, Luther, Melancthon, to say nothing of the English Puritans and other divines of the seventeenth century, were not intellectually weak or inert, nor

were they wholly void of critical acumen with reference to Holy Scripture. Yet they, and the whole Church with them, never hesitated to accept the view of the Old Testament which had come down to them, not only as a heritage from Judaism, but as endorsed by the apostles. Omitting all reference to our Lord, it is not open to question that the views of St. Paul and St. Peter and St. John about the Old Testament were the views of the whole Christian Church until the end of the eighteenth century. And, making every possible allowance for the lack of historical spirit and of modern critical methods, are we to suppose that the whole Church for centuries never exercised its mind on such subjects as the contents, history, and authority of the Old Testament?

Besides, this is a matter which cannot be decided by intellectual criticism alone. Scripture appeals to conscience, heart and will, as well as to mind; and the Christian consciousness, the accumulated spiritual experience of the body of Christ, is not to be lightly regarded, much less set aside, unless it is proved to be unwarranted by fact. While we do not say that "what is new is not true," the novelty of these modern critical views should give us pause before we virtually set aside the spiritual instinct of centuries of Christian experience.

2. DOES THE NEW CRITICISM READILY AGREE WITH THE HISTORICAL POSITION OF THE JEWISH NATION?

The Jewish nation is a fact in history, and its record is given to us in the Old Testament. There is no contemporary literature to check the account there given, and archaeology affords us assistance on points of detail only, not for any long or continuous period. This record of Jewish history can be proved to have remained the same for many centuries. Yet much of modern criticism is compelled to reconstruct the history of the Jews on several important points. It involves, for instance, a very different idea of the character of the earliest form of Jewish religion from that seen in the Old Testament as it now

stands; its views of the patriarchs are largely different from the conceptions found on the face of the Old Testament narrative; its views of Moses and David are essentially altered from what we have before us in the Old Testament.

Now what is there in Jewish history to support all this reconstruction? Absolutely nothing. We see through the centuries the great outstanding objective fact of the Jewish nation, and the Old Testament is at once the means and the record of their national life. It rose with them, grew with them, and it is to the Jews alone we can look for the earliest testimony to the Old Testament canon.

In face of these facts, it is bare truth to say that the fundamental positions of modern Old Testament criticism are utterly incompatible with the historic growth and position of the Jewish people. Are we not right, therefore, to pause before we accept this subjective reconstruction of history? Let anyone read Wellhausen's article on "Israel" in the Encyclopaedia Britannica, and then ask himself whether he recognizes at all therein the story as given in the Old Testament.

3. ARE THE RESULTS OF THE MODERN VIEW OF THE OLD TESTAMENT REALLY ESTABLISHED?

It is sometimes said that modern criticism is no longer a matter of hypothesis; it has entered the domain of facts. Principal George Adam Smith has gone so far as to say that "modern criticism has won its war against the traditional theories. It only remains to fix the amount of the indemnity." But is this really so? Can we assert that the results of modern criticism are established facts? Indeed Dr. Smith has himself admitted, since writing the above words, that there are questions still open which were supposed to be settled and closed twenty years ago.

In the first place, is the excessive literary analysis of the Pentateuch at all probable or even thinkable on literary grounds? Let anyone work through a section of Genesis as

given by Dr. Driver in his "Introduction", and see whether such a complex combination of authors is at all likely, or whether, even if likely, the various authors can now be distinguished? Is not the whole method far too purely subjective to be probable and reliable?

Further, the critics are not agreed as to the number of documents, or as to the portions to be assigned to each author. A simple instance of this may be given. It is not so many years ago when criticism was content to say that Isa. 40-66, though not by Isaiah, was the work of one author, an unknown prophet of the Exile. But the most recent writers like Duhm, Macfadyen and Wade consider these chapters to be the work of two writers, and that the whole Book of Isaiah (from three authors) did not receive its present form until long after the return from the Exile.

Then, these differences in literary analysis involve differences of interpretation and differences of date, character, and meaning of particular parts of the Old Testament. To prove this, we ask attention to the following extracts from a review of a work on Genesis by Professor Gunkel of Berlin. The review is by Professor Andrew Harper of Melbourne, and appeared in the "Critical Review" for January, 1902. Professor Harper's own position would, we imagine, be rightly characterized as generally favorable to the moderate position of the critical movement. His comments on Gunkel's book are, therefore, all the more noteworthy and significant.

"It will change the whole direction of the conflict as to the early books of the Pentateuch and lead it into more fruitful directions, for it has raised the fundamental question whether the narratives in Genesis are not far older than the authors of the documents marked J. E. P., and whether they are not faithful witnesses to the religion of Israel before prophetic times." "His conclusion will, in many respects, be welcome to those who have felt how incredible some of the assumptions of the Kuenen-Wellhausen school of critics are."

"It will be obvious at a glance what an upsetting of current conceptions in regard to the history of religion must follow if it be accepted."

"They are sufficient, if made good, to upset the whole of the current reconstructions of the religion of Israel. To most readers it will be seen that he has in large part made them good."

"There can be no doubt that his book most skillfully begins a healthy and much-needed reaction. It should, therefore, be read and welcomed by all students of the Old Testament whose minds are open."

In view of Gunkel's position thus endorsed by Professor Harper, is it fair to claim victory for the modern critical theories of the Old Testament? When an able scholar like Professor Harper can speak of a new work as "sufficient to upset the whole of the current reconstructions of the religion of Israel," it is surely premature to speak even in a moment of rhetorical enthusiasm, as Dr. George Adam Smith does, of "victory" and "indemnity." Dr. Smith himself now admits that Gunkel has overturned the Wellhausen theory of the patriarchal narratives. And the same scholar has told us that distinction in the use of the name for God is "too precarious" as the basis of arguments for distinctions of sources. For ourselves we heartily endorse the words of an American scholar when he says:

"We are certain that there will be no final settlement of Biblical questions on the basis of the higher criticism that is now commonly called by that name. Many specific teachings of the system will doubtless abide. But so far forth as it goes upon the assumption that statements of fact in the Scriptures are pretty generally false, so far forth it is incapable of establishing genuinely permanent results."* Sir W. Robertson

*Dr. G. A. Smith, "Modern Criticism and the Preaching of the Old Testament", p. 35. Dr. Willis J. Beecher, in "The Bible Student and Teacher", January, 1904.

Nicoll, editor of the "British Weekly," remarked quite recently that the "assured results" seem to be vanishing, that no one really knows what they are.

4. IS THE POSITION OF MODERN CRITICISM REALLY COMPATIBLE WITH A BELIEF IN THE OLD TESTAMENT AS A DIVINE REVELATION?

The problem before us is not merely literary, nor only historical; it is essentially religious, and the whole matter resolves itself into one question: Is the Old Testament the record of a Divine revelation? This is the ultimate problem. It is admitted by both sides to be almost impossible to minimize the differences between the traditional and the modern views of the Old Testament. As a reviewer of Dr. George Adam Smith's book, "Modern Criticism and the Preaching of the Old Testament", rightly says:

"The difference is immense; they involve different conceptions of the relation of God to the world; different views as to the course of Israel's history, the process of revelation, and the nature of inspiration. We cannot be lifted from the old to the new position by the influence of a charming literary style, or by the force of the most enthusiastic eloquence."*

In view of this fundamental difference, the question of the trustworthiness of the Old Testament becomes acute and pressing. In order to test this fairly and thoroughly, let us examine some of the statements made on behalf of the modern view.

We may consider first the rise and progress of religion in Israel. Dr. G. A. Smith says: "It is plain, then, that to whatever heights the religion of Israel afterwards rose, it remained before the age of the great prophets not only similar to, but in all respects above-mentioned identical with, the general Semitic religion; which was not a monotheism, but a polytheism with an opportunity for monotheism at the heart of it, each tribe

*"American Journal of Theology", Vol. VI., p. 114.

being attached to one god, as to their particular Lord and Father."*

Consider what is meant by the phrase, "in all respects above-mentioned identical with the general Semitic religion," as applied to the religion of Israel previous to the eighth century B. C. Can this view be fairly deduced from the Old Testament as we now have it? Still more, is such a view conceivable in the light of the several preceding centuries of God's special dealings with Israel? Wherein, on this assumption, consisted the uniqueness of Israel from the time of Abraham to the eighth century B. C.?

We may next take the character of the narratives of Genesis. The real question at issue is the historical character. Modern criticism regards the account in Genesis as largely mythical and legendary. Yet it is certain that the Jews of the later centuries accepted these patriarchs as veritable personages, and the incidents associated with them as genuine history. St. Paul and the other New Testament writers assuredly held the same view. If, then, they are not historical, surely the truths emphasized by prophets and apostles from the patriarchal stories are so far weakened in their supports?

Take, again, the legislation which in the Pentateuch is associated with Moses, and almost invariably introduced by the phrase, "The Lord spake unto Moses." Modern criticism regards this legislation as unknown until the Exile, or a thousand years after the time of Moses. Is it really possible to accept this as satisfactory? Are we to suppose that "The Lord spake to Moses" is only a well-known literary device intended to invest the utterance with greater importance and more solemn sanction? This position, together with the generally accepted view of modern criticism about the invention of Deuteronomy in the days of Josiah, cannot be regarded as in accordance with historial fact or ethical principle.

Canon Driver and Dr. G. A. Smith, it is true, strongly assert

*"Modern Criticism", p. 130.

the compatibility of the new views with a belief in the Divine authority of the Old Testament, and so far as they themselves are concerned we of course accept their statements *ex animo*. But we wish they would give us more clearly and definitely than they have yet done, the grounds on which this compatibility may be said to rest. To deny historicity, to correct dates by hundreds of years, to reverse judgments on which a nation has rested for centuries, to traverse views which have been the spiritual sustenance of millions, and then to say that all this is consistent with the Old Testament being regarded as a Divine revelation, is at least puzzling, and does not afford mental or moral satisfaction to many who do not dream of questioning the *bona fides* of scholars who hold the views now criticized. The extremes to which Dr. Cheyne has gone seem to many the logical outcome of the principles with which modern criticism, even of a moderate type, starts. *Facilis descensus Averno,* and we should like to be shown the solid and logical halting-place where those who refuse to go with Cheyne think that they and we can stand.

Sir W. Robertson Nicoll, commenting March 12, 1903, on a speech delivered by the then Prime Minister of Great Britain (Mr. Balfour) in connection with the Bible Society's Centenary, made the following significant remarks: "The immediate results of criticism are in a high degree disturbing. So far they have scarcely been understood by the average Christian. But the plain man who has been used to receive everything in the Bible as a veritable Word of God cannot fail to be perplexed, and deeply perplexed, when he is told that much of the Old Testament and the New is unhistorical, and when he is asked to accept the statement that God reveals Himself by myth and legend as well as by the truth, of fact. Mr. Balfour must surely know that many of the higher critics have ceased to be believers. More than twenty years ago the present writer, walking with Julius Wellhausen in the quaint streets of Greifswald, ventured to ask him whether, if his views were

accepted, the Bible could retain its place in the estimation of the common people. 'I cannot see how that is possible,' was the sad reply."

It is no mere question of how we may use the Old Testament for preaching, or how much is left for use after the critical views are accepted. But even our preaching will lack a great deal of the note of certitude. If we are to regard certain biographies as unhistorical, it will not be easy to draw lessons for conduct, and if the history is largely legendary, our deductions about God's government and providence must be essentially weakened. But the one point to be faced is the historic credibility of those parts of the Old Testament questioned by modern criticism, and the historical and religious value of the documents of the Pentateuch. Meanwhile, we ask to have clear proof of the compatibility of the modern views with the acceptance of the Old Testament as the record of a Divine revelation.

5. IS MODERN CRITICISM BASED ON A SOUND PHILOSOPHY SUCH AS CHRISTIANS CAN ACCEPT?

At the foundation of much modern thought is the philosophy known as Idealism, which, as often interpreted, involves a theory of the universe that finds no room for supernatural interpositions of any kind. The great law of the universe, including the physical, mental, and moral realms, is said to be evolution, and though this doubtless presupposes an original Creator, it does not, on the theory now before us, permit of any subsequent direct intervention of God during the process of development. This general philosophical principle applied to history has assuredly influenced, if it has not almost moulded, a great deal of modern criticism of the Old Testament. It is not urged that all who accept even the position of a moderate criticism, go the full length of the extreme evolutionary theory; but there can be no reasonable doubt that most of the criticism of the Old Testament is materially affected by an

evolutionary theory of all history which tends to minimize Divine intervention in the affairs of the people of Israel. It is certainly correct to say that the presupposition of much present-day critical reasoning is a denial of the supernatural, and especially of the predictive element in prophecy.

As to the theory of evolution regarded as a process of uninterrupted differentiation of existences, under purely natural laws, and without any Divine intervention, it will suffice to say that it is "not proven" in the sphere of natural science, while in the realms of history and literature it is palpably false. The records of history and of literature reveal from time to time the great fact and factor of personality, the reality of personal power, and this determinative element has a peculiar way of setting at naught all idealistic theories of a purely natural and uniform progress in history and letters. The literature of today is not necessarily higher than that produced in the past; the history of the last century is not in every way and always superior to that of its predecessors. Even a "naturalistic" writer like Professor Percy Gardner testifies to the fact and force of personality in the following remarkable terms:

"There is, in fact, a great force in history which is not, so far as we can judge, evolutional, and the law of which is very hard to trace—the force of personality and character." And quite apart from such instances of personality as have arisen from time to time through the centuries, there is one Personality who has not yet been accounted for by any theory of evolution—the Person of Jesus of Nazareth.

There are sufficient data in current Old Testament criticism to warrant the statement that it proceeds from presuppositions concerning the origins of history, religion, and the Bible, which, in their essence, are subversive of belief in a Divine revelation. And such being the case, we naturally look with grave suspicion on results derived from so unsound a philosophical basis.

6. CAN PURELY NATURALISTIC PREMISES BE ACCEPTED WITHOUT COMING TO PURELY NATURALISTIC CONCLUSIONS?

Kuenen and Wellhausen are admittedly accepted as masters by our leading Old Testament "higher critics" in England, Scotland, and America, and the results of their literary analysis of the Pentateuch are generally regarded as conclusive by their followers. On the basis of this literary dissection, certain conclusions are formed as to the character and growth of Old Testament religion, and, as a result, the history of the Jews is reconstructed. The Book of Deuteronomy is said to be mainly, if not entirely, a product of the reign of Josiah, the accounts of the tabernacle and worship are of exilic date; monotheism in Israel was of late date, and was the outcome of a growth from polytheism; and the present Book of Genesis reflects the thoughts of the time of its composition or compilation in or near the date of the Exile.

Now it is known that Kuenen and Wellhausen deny the supernatural element in the Old Testament. This is the "presupposition" of their entire position. Will anyone say that it does not materially affect their conclusions? And is there any safe or logical halting-ground for those who accept so many of their premises? The extreme subjectivity of Canon Cheyne ought not to be a surprise to any who accept the main principles of modern higher criticism; it is part of the logical outcome of the general position. We gladly distinguish between the extremists and the other scholars who see no incompatibility between the acceptance of many of the literary and historical principles of Kuenen and Wellhausen and a belief in the Divine source and authority of the Old Testament. But we are bound to add that the unsatisfying element in the writings of moderate men like Canon Driver and Principal George Adam Smith is that, while accepting so much of the "naturalism" of the German school, they do not give us any clear assurance of the strength of the foundation on which

they rest and ask us to rest. The tendency of their position is certainly towards a minimizing of the supernatural in the Old Testament.

Take, as one instance, the Messianic element. In spite of the universal belief of Jews and Christians in a personal Messiah, a belief derived in the first place solely from the Old Testament, and supported for Christians by the New, modern criticism will not allow much clear and undoubted prediction of Him. Insight into existing conditions is readily granted to the prophets, but they are not allowed to have had much foresight into future conditions connected with the Messiah. Yet Isaiah's glowing words remain, and demand a fair, full exegesis such as they do not get from many modern scholars. Dr. James Wells, of Glasgow, wrote in the "British Weekly" some time ago of the new criticism on this point:

"The fear of prediction in the proper sense of the term is ever before its eyes. It gladly enlarges on fore-shadowings, a moral historical growth which reaches its culmination in Christ; and anticipations of the Spirit of Christ; but its tendency is always to minimize the prophetic element in the Old Testament."

Another example of the tendency of modern criticism to minimize and explain away the supernatural element may be given from a book entitled, "The Theology and Ethics of the Hebrews," by Dr. Archibald Duff, Professor in the Yorkshire College, Bradford. This is his account of Moses at the burning bush:

"He was shepherding his sheep among the red granite mountains. . . . The man sat at dawn by the stream, and watched the fiery rocks. Yonder gleamed the level sunlight across the low growth. Each spine glistened against the rising sun. The man was a poet, one fit for inspiration. He felt that the dreams of his soul were the whisperings of his God, the place His sanctuary. He bowed and worshipped,"

(p. 6.) This, at least, is not the prima facie impression derived from the account given in Exodus.

One more illustration may be given of modern critical methods of dealing with narratives of the Old Testament which were evidently intended to be regarded as historical. In the "International Critical Commentary" on Numbers, Dr. G. B. Gray, of Mansfield College, Oxford, thus writes on what he terms "the priestly section of the book":

"For the history of the Mosaic age the whole section is valueless." "The historical impression given by (P) of the Mosaic age is altogether unhistorical, and much of the detail . . . can . . . be demonstrated to be entirely unreal, or at least untrue of the age in question." "This history is fictitious."

These statements at once set aside the history contained in more than three-quarters of the whole Book of Numbers, while as to the rest Dr. Gray's verdict is by no means reassuring, and he clearly does not possess much confidence in even the small quantity that escapes his condemnation. The brazen serpent is said to be an invention on the part of some "who had come under the higher prophetic teaching" before Hezekiah, and is meant "to controvert the popular belief" in the healing power of the serpent by ascribing it to Jehovah. As to the story of Balaam, Dr. Gray wrotes:

"It may, indeed, contain other historical features, such as the name of Balak, who may have been an actual king of Moab; but no means at present exist for distinguishing any further between the historical or legendary elements and those which are supplied by the creative faculty and the religious feeling of the writers."

What is any ordinary earnest Christian to make of all these statements? The writer of the Book of Numbers evidently composed what professes to be history, and what he meant to be read as history, and yet according to Dr. Gray all this has no historical foundation. We can only say that

the Christian Church will require very much more convincing proofs before they can accept the critical position, and it does not facilitate our acceptance of this wholesale process of invention to be told that it is due to "the creative faculty and the religious feeling of the writers."

As to the fact that so many of our British and American "higher critics" are firm believers in the Divine authority of the Old Testament, and of a Divine revelation embodied in it, we cannot but feel the force of the words of the late Dr. W. H. Green, of Princeton: "They who have themselves been thoroughly grounded in the Christian faith may, by a happy inconsistency, hold fast their old convictions, while admitting principles, methods, and conclusions that are logically at war with them. But who can be surprised if others shall with stricter logic carry what has been thus commended to them to its legitimate conclusions?"

7. CAN WE OVERLOOK THE EVIDENCE OF ARCHAEOLOGY?

It is well known that during the last sixty years a vast number of archaeological discoveries have been made in Egypt, Palestine, Babylonia, and Assyria. Many of these have shed remarkable light on the historical features of the Old Testament. A number of persons and periods have been illuminated by these discoveries and are now seen with a clearness which was before impossible.

Now it is a simple and yet striking fact that not one of these discoveries during the whole of this time has given any support to the distinctive features and principles of the higher critical position, while, on the other hand, many of them have afforded abundant confirmation of the traditional and conservative view of the Old Testament.

Let us consider a few of these discoveries. Only a little over forty years ago the conservative "Speaker's Commentary" actually had to take into consideration the critical arguments then so prevalent in favor of the late invention

of writing. This is an argument which is never heard now in critical circles. The change of attack is most striking. While forty or fifty years ago it was argued that Moses could not possibly have had sufficient learning to write the Pentateuch, now it is argued as the result of these modern discoveries that he would have been altogether behind his contemporaries if he had not been able to write. Again, the Babylonian story of the flood agrees in long sections with the account in Genesis, and it is known that the Babylonian version was in existence for ages before the dates assigned to the Genesis narrative by the critical school. Professor Sayce rightly calls this a crucial test of the critical position. The historicity of the kings mentioned in Genesis 14 was once seriously questioned by criticism, but this is impossible today, for their historical character has been proved beyond all question, and, in particular, it is now known that the Amraphel of that chapter is the Hammurabi of the Monuments and a contemporary with Abraham. The puzzling story of Sarah and Hagar is also now seen to be in exact agreement with Babylonian custom. Then again, the Egypt of Joseph and Moses is true to the smallest details of the life of the Egypt of that day and is altogether different from the very different Egypt of later ages. Sargon, who for centuries was only known from the one reference to him in Isa. 20:1, is now seen to have been one of the most important kings of Assyria. And the Aramaic language of Daniel and Ezra, which has so often been accused of lateness, is proved to be in exact accord with the Aramaic of that age, as shown by the Papyri discovered at Elephantinè in Egypt.

Now these, and others like them, are tangible proofs which can be verified by ordinary people. Hebrew philology is beyond most of us and is too subjective for any convincing argument to be based upon it, but archaeology offers an objective method of putting historical theories to the test.

Not the least important feature of the archaeological argu-

ment is that a number of leading archaeologists who were formerly in hearty agreement with the critical school, have now abandoned this view and oppose it. As Sir William Robertson Nicoll has forcibly said: "The significant fact is that the great first-hand archaeologists as a rule do not trust the higher criticism. This means a great deal more than can be put on paper to account for their doubt. It means that they are living in an atmosphere where arguments that flourish outside do not thrive."

Professor Flinders Petrie, the great Egyptologist, uttered these words not long ago: "I have come to the conclusion that there is a far more solid basis than seems to be supposed by many critics. . . . I have not the slightest doubt that contemporary documents give a truly solid foundation for the records contained in the Pentateuch. . . . The essential point is that some of these critical people support from an *a priori* basis instead of writing upon ascertained facts. We should remember that writing at the time of the Exodus was as familiar as it is now. . . . The fact is that it is hopeless for these people by means merely of verbal criticism to succeed in solving all difficulties that arise."

8. ARE THE VIEWS OF MODERN CRITICISM CONSISTENT WITH THE WITNESS OF OUR LORD TO THE OLD TESTAMENT?

The Christian Church approaches the Old Testament mainly and predominantly from the standpoint of the resurrection of Christ. We naturally inquire what our Master thought of the Old Testament, for if it comes to us with His authority, and we can discover His view of it, we ought to be satisfied.

In the days of our Lord's life on earth one pressing question was, "What think ye of the Christ?" Another was, "What is written in the Law? How readest thou?" These questions are still being raised in one form or another, and today, as of old, the two great problems—two "storm-

centers", as they have well been called—are Christ and the Bible.

The two problems really resolve themslves into one, for Christ and the Bible are inseparable. If we follow Christ, He will teach us of the Bible; and if we study our Bible, it will point us to Christ. Each is called the Word of God.

Let us, first of all, be quite clear as to our meaning of our Lord as "The Word of God." "In the beginning was the Word." A word is an oral or visible expression of an invisible thought. The thought needs the word for its expression, and the word is intended to represent the thought accurately, even if not completely. We cannot in any degree be sure of the thought unless we can be sure of the word. Our Lord as the Word, therefore, is the personal and visible expression of the invisible God. (John 14; Heb. 1:3.) We believe that He is an accurate "expression" of God, and that as the Word He reveals God and conveys God's will to us in such a way as to be inerrant and infallible. As the Incarnate Word He is infallible.

He came, among other things, to bear witness to the truth (John 18:37), and it is a necessary outcome of this purpose that He should bear infallible witness. He came to reveal God and God's will, and this implies and requires special knowledge. It demands that every assertion of His be true. The Divine knowledge did not, because it could not, undergo any change by the Incarnation. He continued to subsist in the form of God even while He existed in the form of man. (Phil. 2:6. See Dr. Gifford's "The Incarnation.")

In view of this position, we believe that, as Bishop Ellicott says ("Christus Comprobator") we have a right to make this appeal to the testimony of Christ to the Old Testament. The place it occupied in His life and ministry is sufficient warrant for referring to His use of it. It is well known that, as far as the Old Testament canon is concerned, our highest authority is that of our Lord Himself; and what is

true of the Old Testament as a whole, is surely true of these parts to which our Lord specifically referred.

Let us be clear, however, as to what we mean in making this appeal. We do not for an instant intend thereby to close all possible criticism of the Old Testament. There are numbers of questions quite untouched by anything our Lord said, and there is consequently ample scope for sober, necessary, and valuable criticism. But what we do say is, that anything in the Old Testament stated by our Lord as a fact, or implied as a fact, is, or ought to be, thereby closed for those who hold Christ to be infallible. Criticism can do anything that is not incompatible with the statements of our Lord; but where Christ has spoken, surely "the matter is closed."

What, then, is our Lord's general view of the Old Testament? There is no doubt that His Old Testament was practically, if not actually, the same as ours, and that He regarded it as of Divine authority, as the final court of appeal for all questions connected with it. The way in which He quotes it shows this. To the Lord Jesus the Old Testament was authoritative and final, because Divine.

No one can go through the Gospels without being impressed with the deep reverence of our Lord for the Old Testament, and with His constant use of it in all matters of religious thought and life. His question, "Have ye never read?" His assertion, "It is written," His testimony, "Ye search the Scriptures" (R. V), are plainly indicative of His view of the Divine authority of the Old Testament as we have it. He sets His seal to its historicity and its revelation of God. He supplements, but never supplants it. He amplifies and modifies, but never nullifies it. He fulfills, i. e. fills full, but never makes void.

This general view is confirmed by His detailed references to the Old Testament. Consider His testimonies to the persons, and to the facts of the old covenant.

There is scarcely a historical book, from Genesis to 2 Chronicles, to which our Lord does not refer; while it is perhaps significant that His testimony includes references to every book of the Pentateuch, to Isaiah, to Jonah, to Daniel, and to miracles—the very parts most called in question today.

Above all, it is surely of the deepest moment that at His temptation He should use three times as the Word of God the book about which there has, perhaps, been most controversy of all.

Again, therefore, we say that everything to which Christ can be said, on any honest interpretation, to have referred, or which He used as a fact, is thereby sanctioned and sealed by the authority of our Infallible Lord. "Dominus locutus est; causa finita est."

Nor can this position be turned by the statement that Christ simply adopted the beliefs of His day without necessarily sanctioning them as correct. Of this there is not the slightest proof, but very much to the contrary. On some of the most important subjects of His day He went directly against prevailing opinion. His teaching about God, about righteousness, about the Messiah, about tradition, about the Sabbath, about the Samaritans, about women, about divorce, about the baptism of John, were diametrically opposed to that of the time. And this opposition was deliberately grounded on the Old Testament which our Lord charged them with misinterpreting. The one and only question of difference between Him and the Jews as to the Old Testament was that of interpretation. Not a vestige of proof can be adduced that He and they differed at all in their general view of its historical character or Divine authority. If the current Jewish views were wrong, can we think our Lord would have been silent on a matter of such moment, about a book which He cites or alludes to over four hundred times, and which He made His constant topic in teaching concerning Himself? If the Jews were wrong, Jesus either knew it,

or He did not. If He knew it, why did He not correct them as in so many other and detailed instances? If He did not know it—but I will not finish.

Nor can this witness to the Old Testament be met by asserting that the limitation of our Lord's earthly life kept Him within current views of the Old Testament which need not have been true views. This statement ignores the essential force of His personal claim to be "the Word."

On more than one occasion our Lord claimed to speak from God, and that everything He said had the Divine warrant. Let us notice carefully what this involves. It is sometimes said that our Lord's knowledge was limited, and that He lived here as man, not as God. Suppose we grant this for argument's sake. Very well; as man He lived in God and on God, and He claimed that everything He said and did was from God and through God. If, then, the limitations were from God, so *also were the utterances;* and, as God's warrant was claimed for every one of these, they are therefore Divine and infallible. (John 5:19; 5:30; 7:13; 8:26; 12:49; 14:24; 17:8.) Even though we grant to the full a theory that will compel us to accept a temporary disuse or non-use of the functions of Deity in the Person of our Lord, yet the words actually uttered as man are claimed to be from God, and therefore we hold them to be infallible. We rest, therefore, upon our Lord's personal claim to say all and do all by the Father, from the Father, for the Father.

There is, of course, no question of partial knowledge after the resurrection, when our Lord was manifestly free from all limitations of earthly conditions. Yet it was after His resurrection also that He set His seal to the Old Testament. (Luke 24:44.)

We conclude that our Lord's positive statements on the subject of the Old Testament are not to be rejected without charging Him with error. If, on these points, on which we can test and verify Him, we find that He is not reliable,

what real comfort can we have in accepting His higher teaching, where verification is impossible? We believe we are on absolutely safe ground when we say that what the Old Testament was to our Lord, it must be and shall be to us.

CONCLUSION

We ask a careful consideration of these eight inquiries. Taken separately, they carry weight, but taken together they have a cumulative effect, and should be seriously pondered by all who are seeking to know the truth on this momentous subject.

We may be perfectly sure that no criticism of the Old Testament will ever be accepted by the Christian Church as a whole, which does not fully satisfy the following conditions:

1. It must admit in all its assumptions, and take fully into consideration, the supernatural element which differentiates the Bible from all other books.

2. It must be in keeping with the enlightened spiritual experience of the saints of God in all ages, and make an effectual appeal to the piety and spiritual perception of those who know by personal experience the power of the Holy Ghost.

3. It must be historically in line with the general tradition of Jewish history and the unique position of the Hebrew nation through the centuries.

4. It must be in unison with that apostolic conception of the authority and inspiration of the Old Testament, which is so manifest in the New Testament.

5. Above all, it must be in accordance with the universal belief of the Christian Church in our Lord's infallibility as a Teacher, and as "the Word made flesh."

If and when modern higher criticism can satisfy these requirements, it will not merely be accepted, but will command the universal, loyal, and even enthusiastic adhesion of all Christians. Until then, we wait, and also maintain our position that "the old is better."

CHAPTER II

EVOLUTIONISM IN THE PULPIT*

BY AN OCCUPANT OF THE PEW

Perhaps the most remarkable movement in philosophic thought that has occurred in any age was the rise and general acceptance by scientific circles of the evolutionary theory as propounded by Darwin, Huxley and Spencer. It was remarkable that men of science, whose peculiar boast it is that they deal only with established facts, should have so readily departed from this rule and accepted a system based upon hypothesis only, and which was, and is still after the lapse of forty years, without a single known fact to support it. Even when allowance is made for the well-known eagerness of many scientists to do away with all dualism, which was Mr. Darwin's aim, it was still remarkable that men of trained intellect should have so promptly accepted at face value his two principal works, in which the expression, "we may well suppose," occurs over eight hundred times, as a basis for the argument. Pure supposition may answer as a foundation for fanciful sketches like those of Jules Verne's; but as ground upon which to base a sober scientific argument it appears to the average man as little less than farcical. Why it did not so appear to the scientific mind, the scientific mind may perhaps be able to explain. We frankly confess our inability to do so.

Still more remarkable was the fact that so many theologians and Christian ministers adopted the new philosophy and were so ready to give up large portions of Holy Scripture because they could not be reconciled with it; inventing, as a

*From "Herald and Presbyter," November 22, 1911, Cincinnati, O.—We reprint this excellent paper as the remarkable utterance of a Christian layman on a most important subject.—Ed.

salve to conscience the doctrine that "the Bible was not intended to teach science", one of those half-truths that are more misleading than a downright untruth.

In this way the story of creation as given in Genesis was set aside, and the whole book discredited. As Christ could not by any logical possibility be made a product of evolution without an absolute denial of His supernatural birth and His Divine claims, and the new birth, or creation, for man in Him was open to the same objection, these truths were either obscured, minimized, or totally neglected and even denied. To such lengths were some of the sworn "defenders of the faith once delivered to the saints" ready to go in order to avoid being considered as hopelessly "unscientific" and "behind the times in scholarship." That was twenty years ago or more.

But strangest of all is the fact that a few of these ministers are still clinging to the "gospel of dirt," as Carlyle aptly styled it, and are referring to it in a way that indicates a belief on their part that such reference is still evidence of up-to-date scholarship.

As early as 1889 Professor Virchow, of Berlin, admittedly the ablest anthropologist of modern times, when summing up the results of investigations of this subject by himself and other leading scientists, covering a period of twenty years, declared: "In vain have the links which should bind man to the monkey been sought; not a single one is there to show. The so-called proanthropos, who should exhibit this link, has not been found. No really learned man asserts that he has seen him. . . . Perhaps some one may have seen him in a dream, but when awake he will never be able to say that he has approached him. Even the hope of soon discovering him has departed; it is hardly spoken of." Shortly before his death, some ten years later, in an address before the International Medical Society, he spoke to the same effect, and with even a greater degree of positiveness, asserting that "the attempts to find the transition from animal to man have ended

in total failure. The middle link has not been found and never will be."

That the Darwinian theory of descent has in the realms of nature not a single fact to confirm it is the unequivocal testimony of men as distinguished in their respective departments of scientific research, as Dr. N. S. Shaler of Harvard University; Dr. Etheridge, fossiologist of the British Museum; Prof. L. S. Beale, of King's College, London; Prof. Fleischmann, of Erlangen, and others.

Says Dr. Etheridge: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs, of the utter falsity of their views." Professor Beale asserts: "There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Professor Fleischmann sums up his estimate of the Darwinian theory of the descent of man by affirming that "it has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Even Professor Haeckel admits in his old age that he, among all his contemporaries, stands alone. "Most modern investigators," he confesses, "have come to the conclusion that the doctrine of evolution, and particularly Darwinianism, is an error and can not be maintained." Touching his last re-affirmation of his naturalistic views, Dr. A. C. Dixon tells us that a scholarly man in Geneva said to him at the time that it was "the note of the dying swan," and Haeckel the "only scientific man of eminence in Germany today who believes in Darwinian evolution."

Several notable books bearing on this subject have appeared during the last two years. One by George Paulin,

published by Scribners, entitled, "No Struggle for Existence; No Natural Selection," presents an array of facts in support of the two assertions made in this title, and against evolution, which must carry conviction to any unprejudiced mind. Another to the same effect is by Prof. L. T. Townsend, entitled, "Collapse of Evolution." Still another, and we believe an epoch-marking book, is from the pen of Prof. E. Dennert, Ph. D., recently published in Germany, and entitled, "At the Death Bed of Darwinism." A perusal of this book "leaves no room for doubt," as asserted in the preface of the American edition, "about the decadence of the Darwinian theory in the highest scientific circles of Germany. And outside of Germany the same sentiment is shared generally by the leaders of scientific thought."

Thus we see that, on the testimony of the great majority of the ablest of its one-time leading advocates, the evolutionary theory is in *articulo mortis.* Nay, more, it is already dead, since the spirit (the theory of natural selection) has long since departed. Some of its friends may sit about the remains intently watching for some signs of renewed life, but they watch in vain.

And yet there are ministers of the Gospel who, discrediting the Bible narrative of creation, are still basing arguments upon the Darwinian theory of the origin of species; glibly referring to the time "when our ancestors were dwellers in trees," and to their own "descent from monkeys, tadpoles and fish," "a much higher conception of man's origin," according to their refined taste, than is that given in Genesis. At, or a little before, the beginning of the decade just ended this might have passed for learned talk about the "settled results of science"; but today, among those who are really abreast of the movement of scientific thought, it is regarded as merely echoing in this generation the always unproved and now properly rejected speculations of a dead and gone generation of infidel philosophers."

That among those who mourn the passing of evolution there are some naturalists and others who cling to it, as said by Dr. Goette, the eminent Strasburg zoologist, "simply because it seems to furnish a much-desired mechanical explanation of purposive adaptations," is not surprising, since it leaves them nothing but the hated alternative of accepting Genesis with its personal God and creative acts.

But when we consider that the evolutionary theory was conceived in agnosticism, and born and nurtured in infidelity; that it is the backbone of the destructive higher criticism which has so viciously assailed both the integrity and authority of the Scriptures; that it utterly fails in explaining—what Genesis makes so clear—those tremendous facts in human history and human nature, the presence of evil and its attendant suffering; that it offers nothing but a negative reply to that supreme question of the ages, "If a man die, shall he live again?" that it, in fact, substitutes for a personal God "an infinite and eternal Energy" which is without moral qualities or positive attributes, is not wise, or good, or merciful or just; cannot love or hate, reward or punish; that it denies the personality of God and man, and presents them, together with nature, as under a process of evolution which has neither beginning nor end; and regards man as being simply a passing form of this universal Energy, and thus without free will, moral responsibility, or immortality, it becomes evident to every intelligent layman that such a system can have no possible points of contact with Christianity. He may well be pardoned if he views with astonishment ministers of the Gospel still clinging to it, and harbors a doubt of either their sincerity or sanity.

If it be said that most ministers who accept evolution do so only in its milder form, the supernaturalistic which permits of belief in a personal God, but claims that evolution is His method of working, man and nature being products of it, it may be said in reply that this view, quite as much as the

naturalistic, necessitates the giving up of the account in Genesis, and generally carries with it a belief that the Bible is but a history of the evolution of the religious idea, and not what it everywhere claims to be, a Divine and supernatural revelation. Moreover, it is that part of the system which they accept (the origin of species) which has quietly but firmly been labeled and shelved as merely one of the past phases of philosophic thought. To hold to it still is to subject themselves to doubts in the minds of their hearers as those expressed in regard to the holders of the naturalistic view.

We are not contending that there is not a sphere in which the law of evolution as propounded by Mr. Spencer is operative. On the contrary, we believe there is; but as said by Philip Mauro, it is "entirely confined to the sphere of the activities of fallen man." It is a most significant fact that it is from this sphere alone that Mr. Spencer draws all his illustrations, and for the simple reason that outside of it in all God's great universe, so far as known, there is not a scintilla of evidence that the law of evolution is, or ever has been, in operation. This fact has been the stumbling stone of the evolutionists from the first. All Mr. Spencer's pompous phraseology about a primitive homogeneous mass passing in endless cycles from the "imperceptible to the perceptible, and back again from the perceptible to the imperceptible," and from "indeterminate uniformity to determinate multiformity," has no more foundation in actual fact than an air castle or Gulliver's travels.

The limits of this article forbid further reference to the interesting fact—evidence of which is superabundant and convincing—that the law of evolution is strictly confined to the sphere of human activities, save to note that it is not, as so many suppose, a "natural law," but is, to borrow a term from Dr. H. Bushnell, one of "unnature." It is the law of human progress apart from God, and under the leadership of the prince of this world system who originated it.

If, as some assert, the clergymen who accepted the evolutionary theory were driven to it by fear of ridicule, or of not being thought abreast of "the trend of modern thought," it was not only cowardly on their part, but grossly inconsistent with their Christian profession. For even a partial investigation of the subject must have made clear to them that evolutionism and Christianity are, essentially, intensely antagonistic. The pulpit efforts of some ministers at reconciling them would be laughable from a logical standpoint were the issues involved not so serious and the effects upon some of their unthinking hearers not so deplorable. Certainly, scholarship can no longer be pleaded as an excuse for clinging to Darwinism; and, in the interest of common honesty, these men ought to either drop their materialism or leave the Christian pulpit.

Among the surprises that await the layman who would inform himself on this subject is the fact that much that was advanced by the leaders, including Mr. Darwin himself, in support of the evolutionary hypothesis was merely tentative. It was only the smaller fry, the minnows and gudgeons, that were cocksure of its truth, and who gorged the unwholesome food. This may be affirmed with equal truth of a large part of what is taught by the ablest of the higher critics. Nor is the reason for it hard to find. It becomes apparent immediately one perceives how weak, unsatisfactory and illusive the evidence is that they offer in support of their destructive theories; evidence so insufficient and even trivial that, as said by Sir Robert Anderson, "it would be laughed out of any court in Christendom."

The layman, coming to a knowledge of this fact, finds his first feeling to be one of astonishment that men calling themselves Christians can on grounds so frivolous repudiate large parts of Scripture, and deliberately sow the seed of unfaith in the minds and hearts of thousands of their hearers. This is apt to be followed by one of indignation at the low moral quality and cowardice of their action in thus under-

mining the faith of the Church while accepting its pay. For it is noticeable that however great their change of attitude toward the Scriptures and the doctrinal standards of the churches they are supposed to serve may be, no change is ever perceptible in the attitude of these gentlemen toward the acceptance of the salaries paid by these churches. And this despite the fact that, according to their own witness of themselves, their strong point is the possession and preaching of a very superior quality of ethics (?). Indeed, in listening to them one can hardly escape the conviction that righteousness, personal and civic, was a thing almost unknown before their advent.

Certainly no one can blame the ordinary individual who, unskilled in the intellectual subleties and plausible sophistries by which these gentlemen seek to justify their course, finds a feeling akin to disgust taking posssion of him as he listens to their talk about being "governed solely by a desire for truth", in their actions in this matter, and of the "tenfold greater comfort, pleasure and profit" they derive from reading their polychrome Bibles; all of which, to his untrained and practical mind, sounds like unmitigated pharisaical cant. It is like a man who, having taken away all the foundation under his house save a few slender props, lies down in it declaring that he does so with a sense of security and peace to which he had been a stranger before.

Apparently the wild guesswork of a profligate and infidel like Astruc, or the equally wild philological speculations of a skeptic like Wellhausen, have more weight with these seekers after truth than has the "thus saith the Lord Jehovah" of the inspired prophets, or the testimony of the Son of God, and of His apostles. Moreover, they seem to completely ignore, and to be utterly unable to testify from personal experience to, the regenerating power of the Holy Spirit working upon men's hearts through the Word.

Far better would it be for all concerned if these ministers

had the courage of their convictions, and sense of honor enough to compel them to leave the Christian Church, taking with them those of their flocks who think like them and wish to follow, for they may be sure that the pretty little amenities of morality and sociology which they have substituted for the Gospel of regeneration can never take its place, or lead a single soul out of the death and darkness of sin into the life and light that are to be found in Christ alone.

Meanwhile, a few naturalists, clothed in sackcloth, may sit about the death bed of Materialism as mourners, and, in despair of finding anything else to fill the niche in their temple of lies left vacant by the removal of their idol, may on occasion galvanize the remains into an appearance of life. Their clerical sympathizers, too, may refuse to read the death bulletin already issued, or to take part in the obsequies. Nevertheless, there can be no reasonable doubt in any intelligent mind that Darwinism so far as it relates to man's origin and that of species in general is dead; and all who believe in a personal God and in a Divine revelation may say of it, paraphrasing Cushi's answer to King David: "The philosophic enemies of our Lord and King, and all of the isms that rise against His truth, be as this dead ism."

CHAPTER III

DECADENCE OF DARWINISM

BY REV. HENRY H. BEACH,
GRAND JUNCTION, COLORADO

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This paper is not a discussion of variations lying within the boundaries of heredity; nor do we remember that the Hebrew and Greek Scriptures reveal anything on that subject; nor do we think that it can be rationally discussed until species and genus are defined.

Failure to condition spontaneous generation by sterilized hay tea, and a chronic inability to discover the missing link, have shaken the popularity of Darwinism. Will it recover? Or is it falling into a fixed condition of innocuous desuetude?

As a purely academic question, who cares whether a protoplastic cell, or an amoeba, or an ascidian larva, was his primordial progenitor? It does not grip us. It is doubtful whether any purely academic question ever grips anybody. But the issue between Darwinism and mankind is not a purely academic question.

Half his life Charles Darwin was afraid of the reproaches of Christians. It was something like the fear felt by another Charles, of the reproaches of the Huguenots were he to consent to the assassination of Coligny. He refers to it in the "Introduction to the Descent of Man":

"During many years I collected notes on the origin and descent of man, without any intention of publishing on the subject, but rather with the determination not to publish; as I thought that I should thus add to the prejudices against my views."

At the end of the book he says: "I am aware that the conclusions arrived at in this work will be denominated by

some as highly irreligious; but he who denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct species by descent from some lowly form, through the laws of variation and natural selection, than to explain the birth of the individual through the laws of ordinary reproduction."

He confessed his fear by protesting his innocence: "I have done nothing—only explained a choice between two theories of bringing man into the world". This way of putting it is characteristic. He often refers to traversing the doctrine of successive creations, as the sum of his offending. The prestidigitator calls special attention to one hand while he works the trick with the other. His apprehensions were not altogether groundless.

Professor Haeckel was braver, or more rash, when he styled the "Descent of Man" as "anti-Genesis"; with equal truth and moderation he might have added, anti-John, anti-Hebrews and anti-Christ. The point to pierce the business and bosoms of men is a denial of the integrity and reliability of the Word of God. We cannot depend on the Bible to show us "how to go to heaven" if it misleads us as to "how the heavens go" regarding the origin, nature, descent and destiny of brutes and men. Darwinists have been digging at the foundations of society and souls; and their powers of endurance are a matter of some moment.

We venture to differentiate life and if we go too far are sure to be corrected:

1. Vegetable life is the sum of the forces which pervade the organism, causes it to grow and preserves it from decay.

2. Brute life is the sum of the forces which pervade the organism, causes it to grow, preserves it from decay, is conscious and thinks.

3. Human life is the sum of the forces which pervade the organism, causes it to grow, preserves it from decay, is conscious, thinks and is religious.

It is logical to assume, until disproved, that these three kinds of life touch each other, but never merge. They associate as intimately as air and light, but are as far from passing from plants to brutes and from brutes to men as from not-being to being. "By faith we understand the ages to be set in order by the saying of God, in regard to the things seen not having come out of the things manifest" (Heb. 11:3).

He who would overthrow Biblical Christianity expects to take the initiative. He recognizes that there is always a presumption in favor of an existing institution; and has always been swift to open the battle.

Professor Huxley, in his article on evolution, in the ninth edition of the Britannica, has ably brought together the arguments for Darwinism; and we will follow his order.

GROWTH

Given a nucleated cell, and Darwinists have watched the process of generation from its beginning to birth, "with the best optical instruments". There have been two theories. The first theory is that nothing new is produced in the living world; the germs from which all organisms have developed have contained in miniature, and passed on down through successive generations, all the essential organs of adults. To get anything out of anything it must first be in it. This is archaic. The second theory is that evolution is progressive; it results from something innate in things, dynamic and pantheistic. This is up to date.

All that the Darwinists, "with the best optical instruments", have actually seen is growth; but they have inferred a whole pantheon. Natural selection is the supreme demiurge; sexual selection and variation are subordinates. A billion years ago there was a God, but He immediately disappeared. It was necessary to have Him then, to bridge the gulf between nothing and something. Having discovered growth,

they called it evolution, thinking perhaps the name might prove useful, but we trust not to be blamed for preferring growth, for "evolution" is something of a harlequin, having turned a complete somersault within a hundred years, while growth is universally acknowledged to be a character of vegetable, animal, and human life.

In addition to finding natural growth, Professor Huxley claims the discovery of a "tendency to assume a definite living form". This of course is ridiculous. The sun rises with sufficient regularity to become a striking phenomenon, and we have discovered a tendency towards sunrises. Speculation is invoked, but speculation died with the great god Pan when Jesus was born. Scientific observations are dumb, except to say that all God's creatures are fearfully and wonderfully made.

LIKENESSES

It is settled that low adult forms and embryos of higher order are strikingly alike. An embryonic reptile passes through the transformations of a fish, and a man in the germ cannot be distinguished from any other mammal. Here the Darwinist drops his glass and jumps at the conclusion that all creations, even vegetables, are consanguined brothers. His microscope has failed him and he has forgotten the ardent astronomer who saw strange quadrupeds in the moon, until he discovered the mouse nest in the telescope. The apparently similar cells are different. The outcome proves it. One is a butterfly and the other is a whale. Indeed, Oscar Hertwig now claims to have found the differences of the *denouement* in the cells themselves. But it does not matter. The Darwinist has mistaken likeness for proof of parentage; as a matter of fact it never proves it. Parentage is more likely to prove likeness. In either case the origin must first be established and then the likeness may illustrate it.

But recurring to the differentiation of life, as our Maker has conferred on us consciousness, thought and religiosity,

and on brutes consciousness and thought, and on all of us that which preserves our bodies from decay and causes them to grow, it seems natural that, in the holy of holies of His laboratory, He has constructed us with similar characters, transcient or permanent.

But the very nomenclature of evolution has been seduced and corrupted. "Reversion" and "rudiment" must be laid away with phlogiston and caloric. There are no retreatings or abortions in the Divine economy, but God adjusts every feature to present and future conditions, and causes all to march regularly forward in the grand procession of eternal progress.

But why, it may be asked, are so many creatures built on the same plan as, for instance, vertebrates? The answer is axiomatic. The whole creation is divided into *vertebrata* and *invertebrata,* because there must, in the nature of things, be at least two classes; or boundless monotony or an eternal loneliness. But why so many vertebrates? Because there can be but one best of a class and vertebrates are best. The number redounds to the glory of God, not the glory of evolution. This is kindergarten instruction, but some seem to miss it.

But we submit a broader generalization. The whole universe bears a family resemblance. It is the warm touch of the Maker, and His universal style. Light is truth, and darkness is error. Holiness is purity, and sin is dirt. Physical birth and growth, decay and death, typify spiritual birth and growth, decay and death.

Two pictures hang side by side. The subjects differ greatly and they differ in size. The larger is the "Domes of the Yosemite" and the smaller "Sunset in California". But they seem strangely alike. The smaller must have evolved from the larger. Some Mahatma, an adept of the Himalayas, able to do "the plant trick", has done it. No! The same artist painted both.

Nature's limitless network of types and symbols and resemblances is wondrously beautiful. It wakens the spirit of poetry in the soul, but an absent-minded dreamer has gazed and forgotten himself, and is lost in a labyrinth of vagaries. Darwinists have been turning the world over searching for a common fatherhood, but they have found a common maker-hood. An Italian—a Dr. Barrago—gave his book the title, "Man, made in the image of God, was also made in the image of an ape", and Mr. Darwin refers to it without disapproval, and the blasphemy is logical. Darwinism degrades God and man.

RUDIMENTS

The Darwinian notion of rudiments is that they are abortive reversions to ancestral types. Wherever one of the cult has heard of anything nearly or remotely like rudiments—for instance, Stanley Hall on rhythm, beating waves, ancestral fish and dancing—particularly outside the bounds of heredity, it has been grist for their mill. And yet they hardly know where to put these structures. If they claim that they are absolutely useless they place them outside the scope of natural selection; and if, on the other hand, they admit that they serve some purpose they admit that God may have made them. Huxley felt the difficulty when he confessed:

"It is almost impossible to prove that any structure, however rudimentary, is useless; that is to say, that it plays no part whatever in the economy; and if it is in the slightest degree useful there is no reason why, on the hypothesis of direct creation, it should not have been created." (Britannica, Art. on Evolution.)

May we add that if Mr. Huxley and Mr. Darwin and I and you have failed to discover the use of anything, "there is no reason why it should not have been created"? We remember that we have not even defined life; that the most that we can do is to distinguish some of its forces; that we

know as little of its essence as of that of matter. We may as well be modest.

Accepting then the dictum of Professor Huxley—than whom no one has ever been better qualified—that it is almost impossible to prove the uselessness of rudiments, we pass the subject with the remark that, like likenesses, they are a signet of the Almighty and a badge of His creatures—not necessarily of kinship, but of remoter relations. There are some men who need the evidence of their own rudimentary mammae to prove to them that they belong to the same race with their wives and should endure the same hardships and do a little more work.

SELECTIONS

Sexual selection, as the name implies, is concerned with pairing and reproduction; but the Darwinian end in view, like that of natural selection, is evolution. But sexual selection fails to discriminate, and turns out degeneration. Feral and unregenerate sexual selection is more lust than love. From hares to elephants wild things are blinded by jealousy and crazed by heat. Like the Jukes' family, they drop their young by the highway. We domesticate brutes and plants and, with great care and skill, breed them for improved points; but we soon tire and then dogs become pariahs, cats turn vagabonds, potatoes grow small, and horses are not worth catching and breaking. Cultivated apples never repeat their parent trees, but nine hundred and ninety-nine times out of a thousand sink far below them. The "loves of the plants", as Darwin's whimsical grandfather called them, are disreputable, and even, to this civilized day, human beings need to be restrained by law to prevent them from contracting unhealthful alliances. When the string breaks the kite falls.

Ages before the time when Mr. Darwin dreamed that in the dim obscurity of the past we can see that the early progenitor of all the *vertebrata* must have been an aquatic animal, provided with branchiae, with the two sexes united in

the same individual, with the most important organs of the body (such as brain and heart) imperfectly or not at all developed, and an animal "more like the larvae of the existing marine *Ascidians* than any other known form", God made one protoplastic cell and disappeared. That cell was a vegetable, and, as all cells are microscopic, invisible. It was also hermaphroditic. It contained hairs and rootlets, nuclei and nucleoli, mother stars and daughter stars, grouping, advancing and retreating, as if dancing quadrilles. And, as the story goes, this one cell has been the father and mother of all living creatures. Natural selection, aided only by sexual selection and accident, has evolved them, by almost imperceptible degrees.

Evidently Darwin and Wallace followed what they thought the line of least resistance in introducing God before the first living germ, for, otherwise, there must have been degeneration to satisfy present conditions. But was it not an error in another regard? While they were in the business of making gods, it would have been easy to have allowed for three—one for plants, one for brutes, and one for men. Nobody was looking. They might have done it, but, as it is, there is a dead lift at each beginning.

"We may feel sure," explains Mr. Darwin, "that any variation in the least degree injurious would be rigidly destroyed. This preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called natural selection or the survival of the fittest. Variations neither useful nor injurious would not be affected by natural selection and would be left either a fluctuating element, as perhaps we see in certain polymorphic species, or would ultimately become fixed, owing to the nature of the organism and the nature of the conditions". ("Origin of Species," Vol. I, page 121.) Natural selection is destruction and preservation. All "injurious" differences and variations are destroyed and some individuals with "favorable"

parts preserved. Natural death is the means of destruction; and generation, of preservation. The "favorable" always prove the stronger, the "injurious" the weaker. Although sweetest graces and most resplendent virtues of the highest type of man are products of natural selection, they are conditioned promiscuously on killing the other fellow and procreating one's kind. The killing is done "by acts of God", as express companies phrase it, and by hatred, envy, anger, avarice, selfishness. In the struggle for existence the stronger gloat over the slain while poverty of spirit, meekness, mercy and peace die unhonored and unsung. By these means every kind of organic being will eventually gain the summit of finitude. It is immoral.

Professor Huxley makes a notable concession to truth and sanity when he says:

"It is quite conceivable that every species tends to produce varieties of a *limited* number and kind, and that the effect of natural selection is to favor the development of *some* of these, while it opposes the development of others along their predetermined lines of modification." (Britannica. *Evolution.*) Taking the Professor's language as accurate, he surrenders natural selection. We were taught that it was as reliable as gravitation, but if we get the notion that some species improve, some are stationary and some deteriorate, agreeably with heredity and environment, we have no further use for it. To sum up the case for natural selection:

(1) It is poor morals. A theory of nature must be ideal to be true. Natural selection is a scheme for the survival of the passionate and the violent, the destruction of the weak and defenseless. To be true, black must be white, and wrong must be right, and God an Ivan the terrible.

(2) Its assumptions are false. It is false that unlimited attenuation of the steps of the process, and unlimited time for the accomplishment of it, assure us that it might have been

possible. "Attenuation" and "time" would have been but conditions, not causes. They could prove nothing.

It is false that in the struggle for existence the "fittest" survive. The "fittest" is an ambiguous word. With natural selection it means the strongest and best armed. They do not survive; they degenerate and expire. They who bear arms challenge attack. This providence may be penal or corrective.

It is false that man is derived from a brute and a brute from a vegetable. One of the forces of human life makes for a recognition of God and a consciousness of sin against Him. This was not unfolded from anthropoid apes, for it is not in them. Brutes are distinguished from plants by self-consciousness, and this was not developed from plants, for it is not in them.

(3) Natural selection is self-contradictory and impossible. Fifty years ago, Alfred Russel Wallace devised the scheme and wrote Charles Darwin about it. Mr. Darwin published the plan. He afterwards refers to Mr. Wallace as having "an innate genius for solving difficulties". (Descent," p. 344.) Two years ago, Mr. Wallace, in an address at the Darwin anniversary, before the Royal Institution in London, referring to Professor Haeckel said:

"These unavailing efforts seem to lead us to the irresistible conclusion that beyond and above all terrestrial agencies, there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and which we ourselves are the ultimate and foreordained outcome".

Thus an author of the theory, himself, admits the contradiction of claiming a "selection" and denying a selector.

DISTRIBUTION

The Darwinists assume that because certain creatures live now in limited areas, like the sloth in South America and

the ornithorynchus in Australia and Tasmania, they have reached their present abodes by evolution through fishes. Let him assume it, but we beg for mercy to the man on the street who shrinks from that mode of transportation and believes that they might have been created in Western Asia, dispersed by various possible means, wherever climatic and other conditions were favorable, and suffered extinction, except where we find them; or that they might have been created where they are. The rapid extinction of the American bison suggests the possibility of extinction, as a factor of the process.

GEOLOGICAL SUCCESSION

Professor Huxley adduces only one more argument—successive geological forms. "It must", he remarks, "suffice in this place, to say that the successive forms of the *Equine* type have been fully worked out, while those of nearly all the other existing types of *Ungulate* mammals and of the *Carnivora* have been nearly as closely followed through the Tertiary deposits". We have a misty remembrance of having met that Equus before, and, somehow, associate him with *pons asinorum.* The Professor hangs his case on the term "successive"—"successive geological forms". He confuses it with "similar", but neither is offensive. Fossils and living forms belong in the same category, but a radical difference between "successive" forms breaks the chain of evolution. If the ungulate fossils are like living forms, we greet them as old friends, if unlike we beg an introduction. In either event it is not Darwinism, but Don Quixote attacking another windmill.

The actual origination of man, brutes and plants, from one simplest and lowest form of organic life, by natural and Godless selections and variations, is the essence of Darwinism. It is admitted and undisputed that it was first definitely elaborated by Charles R. Darwin, and it stands or falls with Darwin's experiments and arguments, and they are

marvelously unscientific. Louis Agassiz, Lord Kelvin, and Dr. Virchow having passed on, the outlook for experimental science has been looking dark; but suddenly the light is breaking. Professor Gaston Bonnier, of the Sorbonne, M. de Cyon, and others, have just struck a thrilling chord and scientific Europe is awakening. Criticising Mr. Darwin in *Pour et Contre le Darwinisme,* M. Bonnier says:

"The illustrious naturalist had no idea of the experimental method," and he adds that he was imaginative and careless in his observations. In corroboration of this—passing by the spike-horn deer, the aquatic bear and the worn-off human tail, which all who are familiar with "The Descent of Man" will recall—take, for instance, the following:

"Some naturalists have maintained that all variations are connected with the act of sexual reproduction; but this is certainly an error; for I have given, in another work, a long list of sporting plants, as they are called by gardeners; that is, of plants which have suddenly produced a single bud with a new and sometimes widely different character from that of the other buds on the same plant. These bud variations, as they may be called, can be propagated by grafts, offsets, etc., and sometimes, by seed." ("Origin of Species," Vol. I, p. 35.)

How could Mr. Darwin know that the seed from which the tree of the strange bud had grown had not been pollenized, any number of generations previously, by the strange strain? What would happen if vegetable and animal atavism—not a reversion to ancestral type, but latent generation, the waking and appearing of a strain as old, it may be, as the race, improved or damaged, even to the extent of freaks or monstrosities—should be found to accord with all known facts of the case, and to answer the hard questions for which Darwinism was devised? Surely the progression of a character beneath the surface, whether for one year or a million —as the temper of a father not discernible in a son, but emerg-

ing in a grandson—is as credible as reversion under similar conditions. Backing up is hardly in harmony with the twentieth century.

The teaching of Darwinism, as an approved science, to the children and youth of the schools of the world is the most deplorable feature of the whole wretched propaganda. It would be difficult to fix the responsibility of it. Darwin himself hesitated. Virchow tried, nobly, to protect the primary schools of Germany. The burden of his lecture at Munich is throughout a caution against evading the distinction between the problematical and the proven; they are not on the same evidential level. "He would teach", he said, "evolution, if it were only proven; it is, as yet, in the hypothetical stage; the audience ought to be warned that the speculative is only the possible, not actual truth; that it belongs to the region of belief, and not to that of demonstration. As long as a problem continues in the speculative stage, it would be mischievous to teach it in our schools. We ought not to represent our conjecture as a certainty, nor our hypothesis as a doctrine." Haeckel, always rash, advocated it. As they struggled, somebody lighted the fire. It was like the burning of the temple at Jerusalem. Titus had issued an order to spare it, but a Roman soldier threw a blazing torch into a small window and the whole structure was in flames. It was like the revenge of the Pied Piper of Hamlin Town. It was "Rachel weeping for her children, and she would not be comforted, because they were not".

CHAPTER IV

PAUL'S TESTIMONY TO THE DOCTRINE OF SIN

BY PROFESSOR CHAS. B. WILLIAMS, B. D., PH. D.,
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FORT WORTH, TEXAS

Theodore Parker once said: "I seldom use the word sin. The Christian doctrine of sin is the devil's own. I hate it utterly". His view of sin shaped his views as to the person of Christ, atonement, and salvation. In fact, the sin question is back of one's theology, soteriology, sociology, evangelism, and ethics. One cannot hold a Scriptural view of God and the plan of salvation without having a Scriptural idea of sin. One cannot proclaim a true theory of society unless he sees the heinousness of sin and its relation to all social ills and disorders. No man can be a successful New Testament evangelist publishing the Gospel as "the power of God unto salvation to every one that believeth", unless he has an adequate conception of the enormity of sin. Nor can a man hold a consistent theory of ethics or live up to the highest standard of morality, unless he is gripped with a keen sense of sin's seductive nature.

SIN A FACT IN HUMAN HISTORY

Paul has an extensive vocabulary of terms denoting sin or sins. In the Epistle to the Romans, where he elaborates his doctrine of sin, he uses ten general terms for sin:

1. Ἁμαρτία (hamartia), 58 times in all, 43 in Romans, missing of the mark, sin as a principle. 2. Ἁμάρτημα (hamarteema), twice, sin as an act. 3. Παράβασις (parabasis), five times, transgression, literally walking along by the line but not exactly according to it. 4. Παράπτωμα

(paraptoma), 15 times, literally a falling, lapse, deviation from truth and uprightness (Thayer), translated "trespass" in R.V. 5. Ἀδικία (adikia), 12 times, unrighteousness. 6. Ἀσέβεια, (asebeia), four times, ungodliness, lack of reverence for God. 7. Ἀνομία (anomia), lawlessness, six times. 8. Ἀκαθαρσία (akatharsia), nine times, uncleanness, lack of purity. 9. Παρακοή (parakoee), twice, disobedience. 10. Πλάνη (planee), four times, wandering, error.

Besides these general terms for sin Paul uses many specific terms for various sins, 21 of these being found in the category of Rom. 1:29-31. Twenty-one equals three times seven and seems to express the idea of completeness in sin reached by the Gentiles. It is literally true that Paul uses scores of terms denoting and describing various personal sins, sensual, social, ethical, and religious. Is this not an unmistakable lexical evidence that the Apostle to the Gentiles believed in sin as a fact in human history?

Again, in all Paul's leading epistles he deals with sin in the abstract or with sins in the concrete. In Romans 1:18-3:20, he discusses the failure of both Jews and Gentiles to attain righteousness. These chapters constitute the most graphic and comprehensive description of sin found in Biblical, Greek, Roman, or any, literature. It is so true to the facts in heathen life today that modern heathen often accuse Christian missionaries of writing it after they have had personal knowledge of their life and conduct.

In 1 Corinthians, gross sins are dealt with—envy, strife, divisions, incest, litigation, adultery, fornication, drunkenness, covetousness, idolatry, etc. In 2 Corinthians, some of the same sins are condemned. In Galatians, he implies the failure of man to attain righteousness in maintaining the thesis that no man is justified by the deeds of the law, but any man may be justified by simple faith in Christ Jesus (2:14ff), and mentions the works of the flesh, "fornication, uncleanness, lasciviousness, idolatry," etc. (5:19). In Ephesians, he

recognizes that his readers were "once dead in trespasses and sins" (2:1), and exhorts them to lay aside certain sins (4:25ff). In Colossians, he does the same. In Philippians, he says less about sin, or sins, but in 3:3-9 he tells his experience of failure to attain righteousness with all his advantages of birth, training, culture, and circumstances. In the pastoral epistles, he rebukes certain sins with no uncertain voice.

PAUL'S EXPERIENCE THE PSYCHOLOGICAL PROOF TO HIM OF HIS DOCTRINE OF SIN

Paul was a Pharisee. Righteousness, or right relation with God, was his religious goal. As a Pharisee he felt that he could and must, in himself, achieve righteousness by keeping the whole written and oral law. This kind of (supposable) righteousness he afterwards describes and repudiates. "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless. Howbeit, what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things and do count them but refuse, that I may gain Christ and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:3-9, Am. Rev.).

His experience as a Pharisee in trying to work out a righteousness of his own showed him to be a moral and religious failure. This experience he reflected in Rom. 7:7-25 (So Origen, Tertullian, Chrysostom, Theodoret, and most

modern New Testament scholars, though Augustine and a few modern New Testament scholars think the passage refers to the experience of a Christian). "Sin, finding occasion through the commandment, beguiled me and through it slew me . . . that through the commandment sin might become" (be shown to be) "exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not; for not what I would, that do I practise; but what I hate, that I do . . . Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord". So we see that Paul by his experience with the law was led to see that "in him, that is, in his flesh, dwelt no good thing;" that in his members is the sin principle enslaving him so that he "is sold under sin", that is, under the sway of this sin principle. He thought the law could help him to be righteous. All it could do was to show him his helplessness as a sinner and drive him in his despair to Christ as his only Rescuer "out of the body of this death". All the righteousness he could achieve was insufficient. Only God's own righteousness, given through faith in Christ Jesus, could satisfy the conscience of the awakened sinner or be acceptable to God.

THE ORIGIN OF SIN

The apostle does not discuss the larger problem, the origin of sin in God's moral universe. Whence and how did sin originally enter the moral universe? Paul does not undertake to solve this problem. Only the relative and temporal origin of sin, its entrance into the human race on earth, not its absolute and ultimate source, engages the thought of Paul.

But what is his testimony as to how and when sin entered the human race? The classic passage on the source of human sin is Rom. 5:12-21. Let us consider it. Paul testifies that sin entered our race in and through the disobedience of Adam. "As through one man sin [ἁμαρτία, hamartia, the

sin principle] entered into the world, and death by sin; and so death passed unto all men, for that all sinned . . . as through one trespass the judgment came unto all men to condemnation . . . for as through the one man's disobedience many were made sinners" (Rom. 5:12, 18, 19). In this parallelism between Adam and Christ, Paul is seeking to show, by contrast, the excellence of grace and the transcendent blessedness of the justified man in Christ. He is not primarily discussing the origin of human sin. But that does not depreciate his testimony. The fact that it is an incidental and not a studied testimony makes it all the more trustworthy and convincing.

Nor is Paul here simply voicing the thought of his uninspired fellow-countrymen as to the entrance of sin into our race. Dr. Edersheim says: "So far as their opinions can be gathered from their writings, the great doctrines of original sin and the sinfulness of our whole nature were not held by the ancient Rabbis".* Weber thus summarized the Jewish view as expressed in the Talmud: "By the Fall man came under a curse, is guilty of death, and his right relation to God is rendered difficult. More than this cannot be said. Sin, to which the bent and leaning had already been planted by creation, had become a fact, 'the evil impulse' (cor malignum, 4 Es. 3:21) gained the mastery over mankind, who can only resist it by the greatest efforts; before the Fall it had power over him, but no such ascendency".† The reader is referred to Wisd. 2:23ff, Ecclus. 25:24 (33), 4 Es. 3:7, 21ff, Apoc. Baruch 17:3, 54:15, 19, as expressions of the Jewish view of the entrance of sin into the world and the relation of Adam to the race in the transmission of guilt. One of these passages, Ecclus. 25:24 (33) the sin of the race is traced back to Eve: "from a woman was the beginning of sin".

* "Life and Times of Jesus the Messiah," I. 165.
† Altsyn. Theol., p. 216.

Observe that Paul goes beyond the statement of any uninspired Jewish writers—

1. In asserting that Adam and not Eve is the one through whom sin entered into the race.

2. That, in some sense, *when Adam sinned, "all sinned", and in his sinning "all were made"* (κατεστάθησαν, stood down or constituted) *"sinners"* (Rom. 5:19). The apostle here means, doubtless, that all the race was seminally in Adam as its progenitor, and that Adam by the process of heredity handed down to his descendants a depraved nature. He can scarcely mean that each individual was actually in person in Adam. If Adam had not sinned and thus depraved and corrupted the fountain head of the race, the race itself would not have been the heir of sin and the reaper of its fruits, sorrow, pain, and death.

3. That in the introduction of sin into the race by its progenitor the race itself was rendered helpless to extricate itself from sin and death. This the apostle asserts over and over again and has already demonstrated before he reaches the parallelism between Adam and Christ. "That every mouth may be stopped and all the world brought under the judgment of God"; "because by the works of the law shall no flesh be justified in His sight" (3:19, 20).

THE ESSENCE AND NATURE OF SIN

This brings us to ask, What constituted the essence or core of sin, as Paul saw it? Modern evolutionists emphasize the upward tendency of all things, and so sin is regarded by them as merely a step in the upward progress of the race; that is, sin is "good in the making". Christian Scientists go still farther and regard all pain and evil as merely imaginary creations of abnormal minds.* There is no actual evil, no real pain, say they. Does either of these views find endorsement in Paul? It must be noted that Paul nowhere gives

*See "Science and Health."

a formal definition of sin. But by studying the terms mostly on his pen we can determine his idea of sin. He uses mostly the noun ἁμαρτία (hamartia), 58 times, from the verb ἁμαρτάνω (hamartano), to miss the mark, to sin. To miss what mark? In classical Greek it means "to miss an aim", "to err in judgment or opinion". *With Paul to sin is to miss the mark* ETHICALLY and RELIGIOUSLY. Two other words used by Paul show us what the mark missed is: ἀδικία (adikia), unrighteousness, lack of conformity to the will of God; ἀνομία (anomia), lawlessness, failure to act or live according to the standard of God's law. So the mark missed is the Divine law. Παράβασις (parabasis), transgression, emphasizes the same idea, failure to measure up to the line of righteousness laid down in the law.

On the other hand, sin is not merely a negation. It is a positive quality. It is a "fall" (Παράπτωμα, 15 times). This is graphically illustrated by Paul in his description of the Gentile world's idolatry, sensuality, and immorality (Rom. 1:18-32). First, they knew God, for He taught them about Himself in nature and in conscience (1:19, 20). Secondly, they refused to worship Him as God, or to give thanks to Him as the Giver of all good things (1:21). Thirdly, they began to worship the creature rather than the Creator, then gave themselves up to idolatry in a descending scale, worshipping first human images, then those of birds, then those of beasts and reptiles (1:22-25). Fourthly, this wrong idea of God and false relation to Him degraded them into the grossest sensuality and blackest immorality (1:26-32). Is this progress of the race? If so, it is progress in the unfolding of sin's cumulative power, and that where human philosophy and culture were doing their utmost to stem the tide of vice and contribute to the advancement of human government, thought, art, and ethics—in the Roman Empire where flourished Hellenistic culture. But Paul was convinced from his own experience and his observation of society,

illumined and led as he was by the Divine Spirit, that the sin principle in men was not an upward but a downward tendency, and that in spite of all the philosophies, and all culture and ethics, to train men in the upward way, intellectually, aesthetically, socially, and morally, still they were carried on down deeper and deeper in vice as they forgot God and followed out the trend of their own thoughts and desires. That is, if sin is a link in the chain of man's evolution, Paul would say it was a downward and not an upward step in the long road of man's development.

Let us look at another term used by Paul to express God's attitude toward sin. This is the term "wrath" (ὀργή), occurring 20 times in Paul's epistles*. Thayer defines this term thus: "That in God which stands opposed to man's disobedience, obduracy, and sin, and manifests itself in punishing the same."† That is, *sin is diametrically opposite to the element of holiness and righteousness in God's character,* and so God's righteous character revolts at sin in man and manifests this revulsion by punishing sin. This manifestation of the Divine displeasure at sin is not spasmodic or arbitrary. It is the natural expression of a character that loves right and goodness. Because he does approve and love right and goodness, He must disapprove and hate unrighteousness and evil. The spontaneous expression of this attitude of God's character toward sin is "wrath". How heinous and enormous sin must be, if the loving and gracious God, in whom Paul believes, thus hates and punishes it! Its nature must be the opposite of those highest attributes of God, holiness, righteousness, love.

Take another term used by Paul, ὑπόδικος (hupodikos), guilty (Rom. 3:19). Thayer thus defines this term: "Under judgment, one who has lost his suit; with a dative of per-

*This count follows Moulton and Geden, Concordance to the Greek Testament, and excludes Heb. from Paul's epistles.

† Greek English Lexicon to New Testament.

son, debtor to one, owing satisfaction".* In this passage it is used with the dative of God (θεῷ) and so "all the world" is declared by Paul to be "under judgment of God, having lost its suit with God, owing satisfaction to God" (and, it being implied, not able to render satisfaction to Him). This passage implies that *the essence of sin is "guilt". Man by sin is "under judgment", "under sentence". He has come into court with God, is found to have broken God's law, and so is guilty* and liable to punishment. A secondary element in sin is implied in this term, the helplessness of man in sin, "owing satisfaction to God", but not able to render it.

It must be noted that *Paul thinks of this guilt as having* DIFFERENT DEGREES *according to the light against which the sinner sins* (Rom. 2:12-14). The Gentile sins without the law, that is, without knowing the requirements of the written law, and so he perishes without the law, that is, without the severity specially provided for the transgressor in the written law. But the Jew, who sins against the superior light of written revelation, shall receive the more severe penalty prescribed in the written law. All men are guilty of breaking God's law, but the different realms of law afford different degrees of light, and so the various transgressors are guilty in varying degrees, just as there are different degrees of murder and manslaughter, according to the circumstances and motives of those guilty.

Paul uses the term sin to express three phases of sin: FIRST, *the sin principle, or sin in the abstract.* He uses the term more often in this sense than in any other. He often personifies the sin principle, doubtless because he believes in the personal Satan. SECONDLY, *by implication he teaches that man is in a state of sin.* (Rom. 5:18, 19.) "All men unto condemnation" means that men are in a state of condemnation—guilty of breaking God's law, and therefore

* Ibid.

worthy of punishment. "Made sinners" signifies that man's nature is essentially sinful, and so man may be said to be under the sin principle, or in the state of sin (though this phrase, "in the state of sin," does not occur in Paul, but first in theologians of a later age). THIRDLY, *Paul uses several terms for sin which signify acts of sin.* Here he views it in the concrete. Men forget God, hate God, lie, steal, kill, commit adultery, hate parents, love self, etc., etc. In this sense he sees the stream of human conduct which is only the expression of the sin principle.

RELATION OF THE LAW TO SIN

Does the law produce sin? Is the law sinful in that it causes men to sin? Not at all, asserts Paul. "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet; but sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead", etc., etc. (Rom. 7:7-14, R. V.) The following points seem clearly expressed in this passage:

1. *The law is not the real cause of man's sin.* Not even its severest demands can be charged with causing man's sin.

2. *This is true, because the law is essentially "holy, righteous, good";* holy in the double sense of being a separate order of being and conduct ordained by God and also requiring holiness, or the following of this separate order of being and conduct; righteous in the sense of being the expression of God's will and the standard of man's thoughts and actions; good in the sense that it is ordained for benevolent ends. It is also called "spiritual" in the sense that it was given through God's Spirit and conduces to spirituality if obeyed from the right motive.

3. *But this holy and righteous, good and spiritual, law became* "THE OCCASION" *of sinning.* This Paul illustrates

with the tenth commandment. He would not have coveted if the law had not said, Thou shalt not covet. The Greek word for "occasion" (ἀφορμή) means literally "a base of operations" (Thayer). The sin principle makes the command of God its headquarters for a life-long campaign of struggle in man, urging him to evil actions and deterring him from good ones. There is something in man which revolts from doing the thing demanded and inclines him to do the thing forbidden. Hence, the sin principle, using this tendency in man, and so making the law the base of its operations, becomes the "occasion" to sinning.

4. The law shows the sinfulness of sin—shows it to be heinous in its nature and deadly in its consequences. This is what Paul intimated in Rom. 5:20, when he said, "the law came in besides that the trespass might abound". The law shows men that they are failures in the matter of achieving righteousness.

5. The law thus NEGATIVELY *prepares the way for leading men to Christ as their only Rescuer.* "Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). The apostle was driven to despair as he plunged headlong into persecution and its enormous sins, but when he reached the end of his own strength he looked up and accepted deliverance from the risen Christ.

RELATION OF THE FLESH TO SIN

Paul often uses the term "flesh" (σάρξ) in contrast with the term spirit. In this sense flesh, according to Thayer, means "mere human nature, the earthly nature of man apart from Divine influence, and therefore prone to sin and opposed to God". He regards the flesh (occurring 84 times) as the seat of the sin principle. "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). He does not mean to deny that sin as a guilty act rests on the human will. He

always takes for granted human freedom to choose. Yet he regards the lower nature of man (his sarx) as the element of weakness and corruption in man, which furnishes a field for the operation of the sin principle. *The law is the "*BASE *of operations"* (occasion), *but the flesh is the open* FIELD *where the sin principle operates.* This sin principle drags the higher man (called "the inner man", Rom. 7:22, "the mind, or reason," νοῦς, 7:25, or more usually, the spirit) down into the realm of the flesh and through the passions, appetites, etc. (Gal. 5:16, Eph. 2:3), leads the whole man into thoughts, acts, and courses of sin.

But we must hasten to say that Paul does not adopt the Platonic view that matter is evil per se. Paul does not think of man's physical structure as being in itself sinful and his spirit, or soul, in itself as holy. He merely emphasizes the serfdom of man under the sway of the sin principle on account of the weakness of human flesh. *Nor does Paul claim that human reason is free from sin because it approves the law of God.* His expression (Rom. 7:25) "I of myself with the mind [reason] indeed serve [am slave to] the law of God; but with the flesh the law of sin", only emphasizes the fact of struggle in man; that the higher nature does approve the requirements of God's law, though it cannot meet those demands because of the slavery of his lower nature (flesh) to the sin principle.

THE CONSEQUENCES OF SIN

This point needs no prolonged discussion. Paul thinks of death, with its train of antecedents, sorrow, pain and all kinds of suffering, as the consequence of sin. This means physical as well as spiritual death, and the latter (separation of man from fellowship with God) is of prime import to Paul. We need not bring Paul into conflict with the claims of modern natural scientists, that man would have suffered physical death had Adam never sinned. The only man that scientists

know is the mortal man descended from Adam who sinned. Therefore they cannot logically assert that man would have died had Adam not sinned. Nor need we say that Paul's cosmic view of sin, namely, that the entrance of the sin principle into human life by Adam vitiated the whole cosmos, that because of sin "the whole creation groaneth and travaileth together in pain until now" (Rom. 7:22), is unscientific. He here merely asserted the great fact that all cosmic life, plant, animal, and human, has been made to suffer because of the presence of sin in man. Who can doubt it? See Rom. 5:12-14, 21; 6:21; 7:10; 8:19-25; Eph. 2:1, etc.

THE UNIVERSALITY OF SIN

Paul regards every man as a guilty sinner, however great may be his natural or cultural advantages. He felt that *he* had the greatest advantages "in the flesh" to attain righteousness (Phil. 3:3-9), but he had miserably failed (Rom. 7:24). Therefore all men have failed (Rom. 1:18-2:29). But he is not satisfied with a mere experiential demonstration of the universality of sin. He likewise bases it on the dictum of Scripture (Rom. 3:9-20). More than that he studied the facts of human life, both Jewish and Gentile, and so by the inductive method is led by the Spirit to declare "by the works of the law shall no flesh be justified in His sight" (Rom. 3:20); "All have sinned and are coming short of the glory of God" (Rom. 3:23).

THE PERSISTENCE OF THE SIN PRINCIPLE

In Gal. 5:17, 18, Paul tells the Galatian Christians that "the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would". Lightfoot says: "It is an appeal to their own consciousness: Have you not evidence of these two opposing principles in your own hearts?"* The Galatian Christians are exhorted to "walk

* "Com. on Gal." in loco.

in the Spirit" and let not the sin principle, which is not utterly vanquished in the flesh at regeneration, prevail and cover them in defeat and shame. This same persistence of the sin principle is described in Rom. 8:5-9, where he surely is describing the experience of believers. Then in Phil. 3:12-14, he alludes to his own Christian experience thus: "I count not that I have already obtained; or am already made perfect; but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold. . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus". Paul knew by experience that the old sin principle still pursued him and that on account of the weakness of the flesh he had not reached the "goal" of practical righteousness. Even in his old age (1 Tim. 1:15) he breaks forth in the consciousness of his own enormous inherent sinfulness: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom *I am chief*". Every Greek scholar knows that in the last clause, "I am", both pronoun and verb being expressed and their order inverted, is emphatic. Sin pursued the great and consecrated apostle even down to gray hairs. Sin is a Napoleon conducting his disturbing, destructive, and death bringing campaigns even in the Christian's life. We may, by the grace of God and the help of the Spirit, make him prisoner on Elba, but he will escape and continue till life's latest breath to distract our minds and defeat our holiest ambitions. But this Napoleon in the realm of our religious experience, like the Napoleon in the . perience of European kings and nations, shall meet his Waterloo.

SIN FINALLY VANQUISHED IN CHRIST JESUS

Paul has this thought of conquest in mind in that unique passage, Rom. 5:12-21. The conquest of sin by grace in Christ Jesus far transcends the demolishing power of sin

handed down by Adam to his posterity. "But where sin abounded, grace abounded more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord". This is the apostle's pæan of triumph as he draws the last pen stroke in describing the blessedness of the justified man.

The first historic conquest of sin in Christ was His conception without sin; though born of a sinful woman, her sinful nature was not handed down to Him. Then followed victory after victory—in those thirty silent years in which He never yielded to a single sinful impulse; in the wilderness struggle when in that supreme moment He said, Get thee hence, Satan; on Calvary when He meekly submitted to the sufferings of human sin, in which submission He showed Himself above sin; in the resurrection when death was defeated and driven from his own battle field, the grave, while He as the Son of God arose in triumph and in forty days afterward sat down on the right hand of the Father, to send to men the Spirit to apply and enforce His mediatorial work.

Then this conquest of sin is *personalized* in each believer. At regeneration the sin principle is subdued by the Spirit in Christ and the Divine nature so implanted as to guarantee the complete conquest of sin. In the life of consecration and service the sin principle goes down in defeat step by step, until in death whose sting is sin, the believer triumphs in Christ on the last field; he feels no sting and knows the strife with the sin monster is forever passed, and in exultation he receives "an abundant entrance" to the kingdom of glory, as Paul triumphantly received it. (Phil. 1:21, 23; 2 Tim. 4:6-8.)

CHAPTER V

THE SCIENCE OF CONVERSION

BY REV. H. M. SYDENSTRICKER, PH. D.,
WEST POINT, MISSISSIPPI

1. THE CASE STATED

The penetration of scientific investigation into the erstwhile unknown regions of things is one of the wonders of the age. All departments of creation are yielding up their secrets to the searching eye of science.

The causes of things are being sought after, not only in the natural world, but in all realms as well, so that things may be brought more certainly and directly under the human will. The unseen operations by which powerful results are produced are forced to yield and tell their secrets. New powers are discovered in all realms of investigation and subdued as never before to the service of man. Practically everything is reduced to science, and men are learning the how and the wherefore of things physical, mental and spiritual. The better these things are understood, the more completely are we the masters of the world for whose subjection man was commissioned.

Now our inquiry is whether the conversion of the human soul—the divinely wrought new birth—lies within the range of scientific investigation. Can the operations of the Divine forces and the divinely appointed means for the conversion of a soul be made to yield to scientific research, so that we can produce results with the same degree of certainty as does the chemist in his laboratory? Do the laws of cause and effect operate in the spiritual realm as in the natural world, and can we apply spiritual means and causes with the same degree of certainty as in physical things? Can we get out of the realm

of the uncertain and the vague in working with human souls and operate with absolute assurance of adequate and satisfactory results?

In this greatest of all works, and which is practically committed to man, has God left us to absolute uncertainties as to results? Is it not true that if the divinely ordained means be properly used the results can be obtained with the same scientific certainty as in other things, and results also which are in no sense spurious but the actual effect of efficient and properly applied causes? Are not the promises of God absolute, and do not many incidents in the work and history of the Church demonstrate that the conversion of souls was the direct result of God-appointed and man-applied means thereto, operated by purely scientific methods, although the workers had no thought of science in their work? Are we not bound to obey God's laws in all scientific operations in the physical world, and must we not scientifically obey His laws in the higher realm of His domain?

2. THE CASE DIAGNOSED

A careful diagnosis of the case under consideration may help us towards a scientific answer to our investigation. To know the patient, and especially to know precisely the nature of the disease, is of prime importance in the successful treatment of it. Otherwise, all treatment is mere guess-work.

Our subject in this inquiry is a degenerate human soul. Degenerate meaning an inherent unrighteousness and an innate corruption that has affected every fiber and faculty of the human soul. This total depravity does not mean that man is actually and practically as mean as he is capable of being, but it means that the total man is depraved in all of his parts, and that he is born in that condition.

This native degeneracy is of a twofold nature: First, it is a legal condemnation descending to every human soul from a justly condemned ancestry who represented and stood for the whole race in the government of God under the covenant of

works first made with man. Second, it is a complete moral corruption of the whole soul so that all the faculties of the soul are affected in such a way as to make them incapable of right action, so that every imagination of the heart is only evil continually. This morally degenerate man, in the adult stage, is also guilty of manifold actual sins, confirming his condemnation and making his moral nature all the more depraved. In addition to this already depraved condition, this degenerate man has no desire for a better life; his perverted natural taste refuses it, and he is even unwilling to consider anything better. He actually loves his depraved condition and revels in the things that develop still more the baser principles in him. Moreover, his intellect is so blunted that he is incapable of apprehending spiritual truths and his eyes are so stigmatized that he cannot see the light.

Such then is the character of the unconverted man, the subject now under consideration. And it is very evident, that while we may be able with the aid of Divine revelation and human observation and experience to diagnose the case correctly, the remedy is found in a higher realm, though it may be applied in part through human agencies.

3. THE DIVINE PROPOSITION

In view of this apparently hopeless case, what is the Divine proposition regarding it? What does the Divine plan contemplate? It is quite evident that the ultimate goal of the Divine proposition is to get rid of sin. But to get rid of the sin we must get rid of the sinner, otherwise sin remains.

In getting rid of the sinner two things are possible, either by judgment to destroy the sinner and with him also the sin, or by Divine grace to convert the sinner and thus remove the sin. Both methods are used in the Divine government, but conversion is what now concerns us. The Divine proposition is not to destroy the sinner, but to save him by making out of him a totally new man—to transform him from a child of sin

into a real child of God. Not merely a son of God, but an actually born child, so that by birth he becomes an heir of God and a joint-heir with Christ to a heavenly inheritance.

That the Divine power is sufficient for such an achievement is not to be questioned for a moment. But does the work fall within the range of scientific investigation and are the methods to be used strictly scientific? Is the Divine method in applying complete salvation to this awfully degenerate soul really scientific? Is it supposable that God is less scientific in this the very greatest of all His works than He is in the lesser things in His government? Does He work by one set of laws in the natural world, and by different laws, or no laws at all, in the higher spiritual realm?

But if God is scientific—if the conversion of the human soul is accomplished by scientific methods—it ollows that the work is best done when done by God's methods, if indeed it can be done at all in any other way. And if God's method is scientific, has He adequately revealed to us His method so that it can be certainly and successfully used by us as His workers? And if this revelation is made to us we dare not depart from God's method, whatever other methods may be suggested. For, if we depart from the methods God has given and by which God Himself works, our work will be a failure entirely or the results will be inadequate and spurious.

4. THE MEANS DISCOVERED

God's proposition being stated and His methods being scientific, we must next discover the means by which the work is to be accomplished. Let it be remembered that in all things pertaining to man in both temporal and spiritual matters God works by means, and usually through human agencies.

But in the work of converting the human soul it is evident that the means are twofold. First, those means applied direct

on the part of God to the soul from within; and second, those means applied from without through the senses by human agencies and instrumentalities. It is a fact, however, that even the means used directly on the part of God are at least in part applied through human agencies; so that the conversion of adult souls, so far as we are able to see, is ordinarily through human instrumentalities.

Hence the means by which the human soul is converted, or born into the family of God, are:

(1) The Divine Spirit, which is the alone Divine Agent, and without which no soul, of infant or adult, can ever pass from spiritual death to spiritual life. This Divine Spirit operates how and where He pleases and with or without means and agencies.

(2) The Word of God, which is the sword of the Spirit, reaching and quickening men's souls through the reasoning and emotional faculties. The Word is effectual only as accompanied by the quickening power of the Spirit, while at the same time it may be variously applied externally.

(3) The benign influence of Christians, demonstrating the reality and power and blessedness of the new life in the soul of the converted man.

(4) Real prayer, by which the regenerate soul brings the unregenerate to the very feet of the Divine Saviour and insistently implores the Divine grace.

(5) An absolute faith on the part of the human agent. This faith is an absolute confidence in the ability of God and in His purpose to accomplish the work through the means then being used, whenever the conditions thereto are complied with. There can be no true faith when the available means are not used and the known conditions not complied with.

5. THE MEANS APPLIED

Here is where the science of conversion is especially manifest. Everything in nature must be done in God's way, and

God's way is always scientific, and all things are best done when we adhere most closely to God's methods. The conversion of the human soul is no exception to this rule. We can convert men most successfully when we adhere strictly to the Divine science of the work. Our failures are no doubt largely due to our not complying with God's ways of doing the work.

We adhere strictly to God's laws in growing our crops. The seed is first placed where the dormant life powers are aroused and the seed caused to germinate. Afterwards follow the blade, the stalk and the mature fruit. No human power or wisdom can change this law of germination and growth. So the human soul being spiritually dead is incapable of doing anything towards an awakening to a new life; and being also unable even to will to do such a thing, it is quite evident that the very first thing essential is the direct application of the life-giving power of the Divine Spirit to the dormant soul. This life-giving touch prepares the soul for the effectual application of all the other appointed means by which the soul is brought into the realities and fullness of the new life. But ordinarily, if not always, the application of the life-giving Spirit through human agencies is in answer to prayer somehow and somewhere. May it not be true that every soul born into the kingdom of God is in answer to the supplication of some earnest Christian whose heart is as large as humanity and whose prayer touches every lost soul of man.

Hence prayer is scientifically the first means and the prime force to be applied by the true Christian in producing the conversion of a human soul. It is perfectly certain that nothing can be effectively done until the Spirit is applied, and the Spirit is ordinarily given in answer to prayer—that is, the quickening Spirit that arouses the soul and prepares it for the effectual application of other divinely appointed means. We question whether the Spirit is ever given without prayer where prayer is available, as in all other things human agencies are required when available.

Second to the Spirit's work, and along with it, is the application of the Word by which the soul of the hearer is reached through the intellect, the reasoning faculties being aroused, and through them the appeal of the Gospel is forced into the newly awakened conscience. Here all the powers of eloquence and reason and persuasion come into full play and are made effectual in turning the eyes of the awakened soul to the cross.

Next, the awakened soul now becomes co-operative with the Divine Spirit, and with the Word and with other external means, and the result is belief in the Word on the part of the aroused soul, and through the receiving of the Word there follows an actual, personal, living faith in the Christ set forth in the Gospel, followed by outward confession, obedience and Christian service.

Hence the scientific order of the application of the means for the conversion of a soul is: The prayer of the Church and the Christian worker for the application of the quickening Spirit on the part of God. The preaching of the Word and the use of other external means. The responsive and co-operative and receptive act of the sinner, now made willing by the Spirit of God. And the wholly personal act of faith in Christ on the part of the sinner by which he actually receives by his own volition the Saviour as set before him, confesses Him and becomes obedient to Him as his Lord and Master.

6. THE CONDITIONS IMPOSED

In all scientific operations there are conditions that must be complied with, otherwise the results are either spurious or disastrous. This accounts for the vast number of spurious conversions and lapses in the churches. Unscrupulous and ignorant men seeking after a display of numbers use all sorts of devices in all sorts of ways to produce apparent conversions. Just as well might the chemist go into his laboratory and throw together any and all sorts of chemicals and expect

correct and scientific results. Correct results might accidentally follow, but the almost inevitable results would be poisons and explosions. Is not the same true in the unscriptural and unscientific methods used by many who pose as expert conversionists in so many of the *pseudo* revivals now so much in vogue?

The conditions imposed for the true conversion of souls are both philosophic and scientific, and at the same time supremely gracious and benevolent, ever looking to the highest good of all concerned, both to the soul that is being saved and the worker through whom the results are accomplished.

These conditions are imposed by God Himself. Hence He becomes responsible for the results when the conditions are really fulfilled on our part. The results may not always be as we may calculate or desire, but they will always correspond to the means as used.

These conditions are twofold. On the part of the Christian worker in applying God's means for the salvation of men in God's ways. The danger here is in applying all sorts of human means in any way whatever so as to obtain apparent results. Often we blame God directly or indirectly for the poverty and character of the results, when as a matter of fact we have never complied with God's conditions, which are always natural, reasonable and scientific.

Second, on the part of the sinner these conditions apply, because although he is spiritually dead, he is intellectually alive and morally a free agent, and hence responsible for his conduct, including his unbelief and his rejection of Christ as his Saviour. He is responsible for the opportunities placed before him, and consequently he is responsible for the conditions God has imposed for the salvation of his soul. No man, in any Gospel land at least, can truthfully and conscientiously claim that he has fully met God's conditions for his salvation and that God has rejected him, or that the results

have not been adequate and scientific. On the other hand, no Christian worker has a right to the God-promised results until he has met the God-imposed conditions. A partial use of means, used in an indifferent way for only a limited time, is not scientific and is not meeting God's conditions. This is true not only in the work of actual soul-saving, but in the Christian life as well.

7. THE RESULTS OBTAINED

The results obtained in the conversion of a human soul are equally scientific with the means used thereto.

The primary result is a new man. Not an old man made over, but a new man, possessed of a new life and endowed with new and enlarged possibilities. A man with a new vision both of this life and of the eternal future. A man inspired with a new hope, the flukes of which are struck into the very throne of God and which is a positive and inalienable title to an inheritance in heaven. A man with a positive personal faith in Christ. A faith that makes Christ his personal possession with all that Christ is and all that He has and all that He has done. A man whose whole life is reversed from the service of sin and self to the kind and willing service of Christ as his new Master.

That such a man is the scientific result of the means that have been applied goes without argument. It is only in harmony with the great laws of God that govern His kingdom from the combination of the most minute chemical atoms to the swing of the spheres in His boundless universe.

First of all, life produces life of its own kind. Hence the life-giving touch of the Divine Spirit imparts life of its own kind to the dormant soul and it becomes the living son of God. This result is as manifestly scientific as can be found in all nature. The immortal soul already exists endowed with all the possibilities of a finite being, but the eternal life is the scientific result of the life-giving touch

of the Spirit of God. It is in fact impossible that the result be otherwise.

Another result is the effect produced upon the will of the convert. His will is renewed and is now in harmony with the Divine will, and this is produced by the action of the Divine will upon the will of the sinner. Here again the Divine begets its likeness in the changed will of the converted soul. A natural and scientific result.

Again, through the enlightening and persuading power of the Gospel the sinner is led to see the error of his way and the condition of his soul, and repentance of sins and faith in Christ are the result. The man is outwardly converted and his whole life and service reversed. These are again the scientific results of the means used according to the Divine order of things. That these results do not always follow the preaching of the Word may be largely due to the fact that the means have been used amiss for the mere gratification of the lust of the worker, or that other necessary means have been neglected, especially prayer. And the reason why so many conversions are not genuine is due to the fact that they are merely external conversions, the result of exciting rant called preaching the Gospel, while prayer for the internal work of the Spirit has been totally ignored.

In the whole process of conversion it is a fundamental principle that like begets like, and means produce results according to purely scientific laws, and if the results are not scientific they are spurious, external and temporary. A beautiful and pointed illustration is found in the conversion of the congregation at the house of Cornelius. The means were used—though unwittingly on the part of men—in the scientific order. Prayer, the Holy Spirit, the preached Word; and the results were conversion, confession and Christian service.

CHAPTER VI

THE DOCTRINAL VALUE OF THE FIRST CHAPTERS OF GENESIS

BY THE REV. DYSON HAGUE, M. A.,
VICAR OF THE CHURCH OF THE EPIPHANY; PROFESSOR OF LITURGICS, WYCLIFFE COLLEGE, TORONTO, ONTARIO, CANADA

The Book of Genesis is in many respects the most important book in the Bible. It is of the first importance because it answers, not exhaustively, but sufficiently, the fundamental questions of the human mind. It contains the first authoritative information given to the race concerning these questions of everlasting interest: the Being of God; the origin of the universe; the creation of man; the origin of the soul; the fact of revelation; the introduction of sin; the promise of salvation; the primitive division of the human race; the purpose of the elected people; the preliminary part in the program of Christianity. In one word, in this inspired volume of beginnings, we have the satisfactory explanation of all the sin and misery and contradiction now in this world, and the reason of the scheme of redemption.

Or, to put it in another way. The Book of Genesis is the seed in which the plant of God's Word is enfolded. It is the starting point of God's gradually-unfolded plan of the ages. Genesis is the plinth of the pillar of the Divine revelation. It is the root of the tree of the inspired Scriptures. It is the source of the stream of the holy writings of the Bible. If the base of the pillar is removed, the pillar falls. If the root of the tree is cut out, the tree will wither and die. If the fountain head of the stream is cut off, the stream will dry up. The Bible as a whole is like a chain hanging upon two staples. The Book of Genesis is the one staple; the Book of Revelation is the other. Take away

either staple, the chain falls in confusion. If the first chapters of Genesis are unreliable, the revelation of the beginning of the universe, the origin of the race, and the reason of its redemption are gone. If the last chapters of Revelation are displaced the consummation of all things is unknown. If you take away Genesis, you have lost the explanation of the first heaven, the first earth, the first Adam, and the fall. If you take away Revelation you have lost the completed truth of the new heaven, and the new earth, man redeemed, and the second Adam in Paradise regained.

Further: in the first chapters of the Book of Genesis, you have the strong and sufficient foundation of the subsequent developments of the kingdom of God; the root-germ of all Anthropology, Soteriology, Christology, Satanology, to say nothing of the ancient and modern problems of the mystery and culpability of sin, the Divine ordinance of the Lord's Day, the unity of the race, and God's establishment of matrimony and the family life.

We assume from the start the historicity of Genesis and its Mosaic authorship. It was evidently accepted by Christ the Infallible, our Lord and God, as historical, as one single composition, and as the work of Moses. It was accepted by Paul the inspired. It was accepted universally by the divinely inspired leaders of God's chosen people. (See Green's "Higher Criticism of the Pentateuch.") It has validated itself to the universal Church throughout the ages by its realism and consistency, and by what has been finely termed its subjective truthfulness. We postulate especially the historicity of the first chapters. These are not only valuable, they are vital. They are the essence of Genesis. The Book of Genesis is neither the work of a theorist or a tribal annalist. It is still less the product of some anonymous compiler or compilers in some unknowable era, of a series of myths, historic in form but unhistoric in fact. Its opening is an apocalypse, a direct revelation from the God of all truth. Whether it was given

in a vision or otherwise, it would be impossible to say. But it is possible, if not probable, that the same Lord God, who revealed to His servant as he was in the Spirit on the Lord's Day the apocalypse of the humanly unknown and unknowable events of man's history which will transpire when this heaven and this earth have passed away, would also have revealed to His servant, being in the Spirit, the apocalypse of the humanly unknowable and unknown events which transpired before this earth's history began. It has been asserted that the beginning and the end of things are both absolutely hidden from science. Science has to do with phenomena. It is where science must confess its impotence that revelation steps in, and, with the authority of God, reveals those things that are above it. The beginning of Genesis, therefore, is a divinely inspired narrative of the events deemed necessary by God to establish the foundations for the Divine Law in the sphere of human life, and to set forth the relation between the omnipotent Creator and the man who fell, and the race that was to be redeemed by the incarnation of His Son.

The German rationalistic idea, which has passed over into thousands of more or less orthodox Christian minds, is that these earliest chapters embody ancient traditions of the Semitic-oriental mind. Others go farther, and not only deny them to be the product of the reverent and religious mind of the Hebrew, but assert they were simply oriental legends, not born from above and of God, but born in the East, and probably in pagan Babylonia.

We would therefore postulate the following propositions:

1. The Book of Genesis has no doctrinal value if it is not authoritative.

2. The Book of Genesis is not authoritative if it is not true. For if it is not history, it is not reliable; and if it is not revelation, it is not authoritative.

3. The Book of Genesis is not true if it is not from God. For if it is not from God, it is not inspired; and if it

is not inspired, it possesses to us no doctrinal value whatever.

4. The Book of Genesis is not direct from God if it is a heterogeneous compilation of mythological folklore by unknowable writers.

5. If the Book of Genesis is a legendary narrative, anonymous, indefinitely erroneous, and the persons it described the mere mythical personifications of tribal genius, it is of course not only non-authentic, because non-authenticated, but an insufficient basis for doctrine. The residuum of dubious truth, which might with varying degrees of consent be extracted therefrom, could never be accepted as a foundation for the superstructure of eternally trustworthy doctrine, for it is an axiom that that only is of doctrinal value which is God's Word. Mythical and legendary fiction, and still more, erroneous and misleading tradition, are incompatible not only with the character of the God of all truth, but with the truthfulness, trustworthiness, and absolute authority of the Word of God. We have not taken for our credentials cleverly invented myths. The primary documents, if there were such, were collated and revised and re-written by Moses by inspiration of God.

A sentence in Margoliouth's "Lines of Defence" deserves an attentive consideration today. We should have some opportunity, said the Oxford professor, of gauging the skill of those on whose faith the old-fashioned belief in the authenticity of Scripture has been abandoned. (p. 293.) One would perhaps prefer to put the idea in this way. Our modern Christians should have more opportunity not only of appraising the skill, but of gauging also the spiritual qualifications of a critical school that has been characterized notoriously by an enthusiasm against the miraculous, and a precipitate adoption of any conclusion from a rationalistic source which militates against the historicity of Genesis.

Christians are conceding too much nowadays to the agnostic scientist, and the rationalistic Hebraist, and are often to blame

if they allow them to go out of their specific provinces without protest. Their assumptions ought to be watched with the utmost vigilance and jealousy. (See Gladstone, "The Impregnable Rock of Holy Scripture," pp. 62-83.)

But to resume. The Book of Genesis is the foundation on which the superstructure of the Scriptures rests. The foundation of the foundation is the first three chapters, which form in themselves a complete monograph of revelation. And of this final substructure the first three verses of the first chapter are the foundation.

In the first verse of Genesis in words of supernatural grandeur, we have a revelation of God as the first cause, the Creator of the universe, the world and man. The glorious Being of God comes forth without explanation, and without apology. It is a revelation of the one, personal, living, God. There is in the ancient philosophic cosmogony no trace of the idea of such a Being, still less of such a Creator, for all other systems began and ended with pantheistic, materialistic, or hylozoistic conceptions. The Divine Word stands unique in declaring the absolute idea of the living God, without attempt at demonstration. The spirituality, infinity, omnipotence, sanctity of the Divine Being, all in germ lie here. Nay more. The later and more fully revealed doctrine of the unity of God in the Trinity may be said to lie here in germ also, and the last and deepest revelation to be involved in first and foremost. The fact of God in the first of Genesis is not given as a deduction of reason or a philosophic generalization. It is a revelation. It is a revelation of that primary truth which is received by the universal human mind as a truth that needs no proof, and is incapable of it, but which being received, is verified to the intelligent mind by an irresistible force not only with ontological and cosmological, but with teleological and moral arguments. Here we have in this first verse of Genesis, not only a postulate apart from Revelation, but three great truths which have constituted the glory of our religion.

(1) The Unity of God; in contradiction to all the polytheisms and dualisms of ancient and modern pagan philosophy.

(2) The Personality of God; in contradiction to that pantheism whether materialistic or idealistic, which recognizes God's immanence in the world, but denies His transcendence. For in all its multitudinous developments, pantheism has this peculiarity, that it denies the personality of God, and excludes from the realm of life the need of a Mediator, a Sin-Bearer, and a personal Saviour.

(3) The Omnipotence of God; in contradiction, not only to those debasing conceptions of the anthropomorphic deities of the ancient world, but to all those man-made idols which the millions of heathenism today adore. God made these stars and suns, which man in his infatuation fain would worship. Thus in contradiction to all human conceptions and human evolutions, there stands forth no mere deistic abstraction, but the one, true, living and only God. He is named by the name Elohim, the name of Divine Majesty, the Adorable One, our Creator and Governor; the same God who in a few verses later is revealed as Jehovah-Elohim, Jehovah being the Covenant name, the God of revelation and grace, the Ever-Existent Lord, the God and Father of us all. (Green, "Unity of Genesis," pp. 31, 32; "Fausset's Bib. Ency.," p. 258.)

One of the theories of modernism is that the law of evolution can be traced through the Bible in the development of the idea of God. The development of the idea of God? Is there in the Scriptures any real trace of the development of the idea of God? There is an expansive, and richer, and fuller revelation of the attributes and dealings and ways and workings of God; but not of the idea of God. The God of Gen. 1:1 is the God of Psa. 90; of Isa. 40:28; of Heb. 1:1; and Rev. 4:11.

"In the beginning God created the heaven and the earth." Here in a sublime revelation is the doctrinal foundation of the creation of the universe, and the contradiction of the an-

cient and modern conceptions of the eternity of matter. God only is eternal.

One can well believe the story of a Japanese thinker who took up a strange book, and with wonderment read the first sentence: "In the beginning God created the heaven and the earth." It struck him that there was more philosophy of a theological character, and satisfying to the mind and soul, in that one sentence than in all the sacred books of the orient.

That single sentence separates the Scriptures from the rest of human productions. The wisest philosophy of the ancients, Platonic-Aristotelian or Gnostic, never reached the point that the world was created by God in the sense of absolute creation. In no cosmogony outside of the Bible is there a record of the idea that God created the heaven and the earth, as an effort of His will, and the fiat of His eternal, self-existent Personality. *Ex nihilo nihil fit.* The highest point reached by their philosophical speculations was a kind of atomic theory; of cosmic atoms and germs and eggs possessed of some inexplicable forces of development, out of which the present cosmos was through long ages evolved. Matter was almost universally believed to have existed from eternity. The Bible teaches that the universe was not *causa sui* or a mere passive evolution of His nature, nor a mere transition from one form of being to another, from non-being to being, but that it was a direct creation of the personal, living, working God, who created all things out of nothing, but the fiat of His will, and the instrumentality of the eternal Logos. In glorious contrast to agnostic science with its lamentable creed, "I believe that behind and above and around the phenomena of matter and force remains the unsolved mystery of the universe," the Christian holds forth his triumphant solution, "I believe that in the beginning God created the heaven and the earth." (John 1; 1-3; Heb. 1:1; Col. 1:16.) The first verse of the Bible is a proof that the Book is of God.

And so with regard to the subsequent verses. Genesis is admittedly not a scientific history. It is a narrative for mankind to show that this world was made by God for the habitation of man, and was gradually being fitted for God's children. So in a series of successive creative developments from the formless chaos, containing in embryonic condition all elemental constituents, chemical and mechanical, air, earth, fire, and water, the sublime process is recorded, according to the Genesis narrative in the following order:

1. The creation by direct Divine act of matter in its gaseous, aqueous, terrestrial and mineral condition successively. (Gen. 1:1-10; cf. Col. 1:16; Heb. 11:3.)

2. The emergence by Divine creative power of the lowest forms of sea and land life. (Gen. 1:11-13.)

3. The creation by direct Divine act of larger forms of life, aquatic and terrestrial; the great sea monsters and gigantic reptiles (the sheretjim and tanninim). (Dawson, "Origin of the World," p. 213; Gen. 1:20-21.)

4. The emergence by Divine creative power of land animals of higher organization, herbivora and smaller mammals and carnivora. (Gen. 1:24-25.)

5. And finally the creation by direct Divine act of man. (Gen. 1:26, 27.) Not first but last. The last for which the first was made, as Browning so finely puts it. Herein is the compatability of Genesis and science, for this sublime order is just the order that some of the foremost of the nineteenth and twentieth century scientists have proclaimed. It is remarkable, too, that the word for absolutely new creation is only used in connection with the introduction of life. (Gen. 1:1, 2, 27.) These three points where the idea of absolute creation is introduced are the three main points at which modern champions of evolution find it impossible to make their connection.

Next we have in this sublime revelation the doctrinal foundation for the beginning of mankind.

Man was created, not evolved. That is, he did not come from protoplasmic mud-mass, or sea ooze bathybian, or by descent from fish or frog, or horse, or ape; but at once, direct, full made, did man come forth from God. When you read what some writers, professedly religious, say about man and his bestial origin your shoulders unconsciously droop; your head hangs down; your heart feels sick. Your self-respect has received a blow. When you read Genesis, your shoulders straighten, your chest emerges. You feel proud to be that thing that is called man. Up goes your heart, and up goes your head. The Bible stands openly against the evolutionary development of man, and his gradual ascent through indefinite aeons from the animal. Not against the idea of the development of the plans of the Creator in nature, or a variation of species by means of environment and processes of time. That is seen in Genesis, and throughout the Bible, and in this world. But the Bible does stand plainly against that garish theory that all species, vegetable and animal, have originated through evolution from lower forms through long natural processes. The materialistic form of this theory to the Christian is most offensive. It practically substitutes an all-engendering protoplasmic call for the only and true God. But even the theistic-supernaturalistic theory is opposed to the Bible and to Science for these reasons.

1. There is no such universal law of development. On the contrary, scientific evidence is now standing for deterioration. The flora and the fauna of the latest period show no trace of improvement, and even man, proud man, from the biological and physiological standpoint has gained nothing to speak of from the dawn of history. The earliest archæological remains of Egypt, Assyria, Babylonia, show no trace of slow emergence from barbarism. That species can be artificially improved is true, but that is not transmutation of species. (Dawson, "Origin of the World," pp. 227-277.)

2. No new type has ever been discovered. Science is

universally proclaiming the truth of Gen. 1:11, 12, 21, 24, 25 "after his kind," "after their kind"; that is, species by species. Geology with its five hundred or so species of ganoids proclaims the fact of the non-transmutation of species. If, as they say, the strata tell the story of countless aeons, it is strange that during those countless aeons the trilobite never produced anything but a trilobite, nor has the ammonite ever produced anything but an ammonite. The elaborately artificial exceptions of modern science only confirm the rule. (See Townsend, "Collapse of Evolution.")

3. Nor is there any trace of transmutation of species. Man develops from a single cell, and the cell of a monkey is said to be indistinguishable from that of a man. But the fact that a man cell develops into a man and the monkey cell develops into a monkey, shows there is an immeasurable difference between them. And the development from a cell into a man has nothing whatever to do with the evolution of one species into another. "To science, species are practically unchangeable units" ("Origin of the World," p. 227). Man is the sole species of his genus, and the sole representative of his species. The abandonment of any original type is said to be soon followed by the complete extinction of the family.

4. Nor has the missing link been found. The late Robert Etheridge of the British Museum, head of the geological department, and one of the ablest of British paleontologists, has said: "In all that great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is not founded on observation, and is wholly unsupported by facts." And Professor Virchow is said to have declared with vehemence regarding evolution: "It's all nonsense. You are as far as ever you were from establishing any connection between man and the ape." A great gulf is fixed between the theory of evolution and the sublime statement of Gen. 1:26, 27. These verses give man his true place in the universe as the consummation of creation. Made out of the

dust of the ground, and created on the same day with the highest group of animals, man has physiological affinities with the animal creation. But he was made in the image of God, and therefore transcendently superior to any animal. "Man is a walker, the monkey is a climber," said the great French scientist, De Quatrefages, years ago. A man does a thousand things every day that a monkey could not do if he tried ten thousand years. Man has the designing, controlling, ordering, constructive, and governing faculties. Man has personality, understanding, will, conscience. Man is fitted for apprehending God, and for worshipping God. The Genesis account of man is the only possible basis of revelation. The revelation of fatherhood; of the beautiful, the true, the good; of purity, of peace; is unthinkable to a horse, a dog, or a monkey. The most civilized simian could have no affinity with such ideas. There is no possibility of his conceiving such conceptions, or of receiving them if revealed. It is, moreover, the only rational basis for the doctrine of regeneration in opposition to the idea of the evolution of the human character, and of the great doctrine of the incarnation. Man once made in the image of God, by the regenerating power of the Holy Ghost is born again and made in the image of God the Son.

Further, we have in this sublime revelation of Genesis the doctrinal foundation of—

1. The unity of the human race.
2. The fall of man.
3. The plan of redemption.

1. With regard to the first, Sir William Dawson has said that the Bible knows but one Adam. Adam was not a myth, or an ethnic name. He was a veritable man, made by God; not an evolutionary development from some hairy anthropoid in some imaginary continent of Lemuria. The Bible knows but one species of man, one primitive pair. This is confirmed by the Lord Jesus Christ in Matt. 19:4. It is re-affirmed

by Paul in Acts 17:26, whichever reading may be taken, and in Rom. 5:12; 1 Cor. 15:21, 47, 49. Nor is there any ground for supposing that the word Adam is used in a collective sense, and thus leave room for the hypotheses of the evolutionary development of a large number of human pairs. All things in both physiology and ethnology, as well as in the sciences, which bear on the subject, confirm the idea of the unity of the human race. (Saphir, p. 206.)

2. With regard to the fall of man. The foundation of all Hamartology and Anthropology lies in the first three chapters of Genesis. It teaches us that man was originally created for communion with God, and that whether his personality was dichotomistic or trichotomistic, he was entirely fitted for personal, intelligent fellowship with his Maker, and was united with Him in the bonds of love and knowledge. Every element of the Bible story recommends itself as a historic narrative. Placed in Eden by his God, with a work to do, and a trial-command, man was potentially perfect, but with the possibility of fall. Man fell, though it was God's will that man should rise from that human *posse non peccari* as a free agent into the Divine *non posse peccari.* (Augustine, "De Civitate Dei", Book 22, Chap. 30.) Man fell by disobedience, and through the power of a supernatural deceiver called that old serpent, the devil and Satan, who from Gen. 3 to Rev. 19 appears as the implacable enemy of the human race, and the head of that fallen angel-band which abandoned through the sin of pride their first principality.

This story is incomprehensible if only a myth. The great Dutch theologian, Van Oosterzee says, "The narrative presents itself plainly as history. Such an historico-fantastic clothing of a pure philosophic idea accords little with the genuine spirit of Jewish antiquity." (Dog. ii, p. 403.)

Still more incomprehensible is it, if it is merely an allegory which refers fruit, serpent, woman, tree, eating, etc., to entirely different things from those mentioned in the Bible. It

is history. It is treated as such by our Lord Jesus Christ, who surely would not mistake a myth for history, and by St. Paul, who hardly built Rom. 5, and 1 Cor. 15, on cleverly composed fables. It is the only satisfactory explanation of the corruption of the race. From Adam's time death has reigned.

This story of the fall stands, moreover, as a barrier against all Manicheism, and against that Pelagianism which declares that man is not so bad after all, and derides the doctrine of original sin which in all our Church confessions distinctly declares the possession by every one from birth of this sinful nature. (See, e. g., Art. IX of "Anglican Church.") The penalty and horror of sin, the corruption of our human nature, and the hopelessness of our sinful estate are things definitely set forth in the Holy Scripture, and are St. Paul's divinely-inspired deductions from this fact of the incoming of sin and death through the disobedience and fall of Adam, the original head of the human race. The race is in a sinful condition. (Rom. 5:12.) Mankind is a solidarity. As the root of a tree lives in stem, branch, leaf and fruit; so in Adam, as Anselm says, a person made nature sinful, in his posterity nature made persons sinful. Or, as Pascal finely puts it, original sin is folly in the sight of man, but this folly is wiser than all the wisdom of man. For without it, who could have said what man is. His whole condition depends upon this imperceptible point. ("Thoughts," ch. xiii-11.) This Genesis story further is the foundation of the Scripture doctrine of all human responsiblity, and accountability to God. A lowered anthropology always means a lowered theology, for if man was not a direct creation of God, if he was a mere indirect development, through slow and painful process, of no one knows what, or how, or why, or when, or where, the main spring of moral accountability is gone. The fatalistic conception of man's personal and moral life is the deadly gift of naturalistic evolution to our age, said Prof. D. A. Curtis recently.

3. With regard to our redemption, the third chapter of Genesis is the basis of all Soteriology. If there was no fall, there was no condemnation, no separation and no need of reconciliation. If there was no need of reconciliation, there was no need of redemption; and if there was no need of redemption, the Incarnation was a superfluity, and the crucifixion folly. (Gal. 3:21.) So closely does the apostle link the fall of Adam and the death of Christ, that without Adam's fall the science of theology is evacuated of its most salient feature, the atonement. If the first Adam was not made a living soul and fell, there was no reason for the work of the Second Man, the Lord from heaven. The rejection of the Genesis story as a myth, tends to the rejection of the Gospel of salvation. One of the chief corner stones of the Christian doctrine is removed, if the historical reality of Adam and Eve is abandoned, for the fall will ever remain as the starting point of special revelation, of salvation by grace, and of the need of personal regeneration. In it lies the germ of the entire apostolic Gospel.

Finally, we have in Gen. 2 the doctrinal foundation of those great fundamentals, the necessity of labor, the Lord's Day of rest, the Divine ordinance of matrimony, and the home life of mankind. The weekly day of rest was provided for man by his God, and is planted in the very forefront of revelation as a Divine ordinance, and so also is marriage and the home. Our Lord Jesus Christ endorses the Mosaic story of the creation of Adam and Eve, refers to it as the explanation of the Divine will regarding divorce, and sanctions by His infallible *imprimatur* that most momentous of ethical questions, monogamy. Thus the great elements of life as God intended it, the three universal factors of happy, healthy, helpful life, law, labor, love, are laid down in the beginning of God's Book.

Three other remarkable features in the first chapters of Genesis deserve a brief reference.

The first is the assertion of the original unity of the language of the human race. (Gen. 11:1.) Max Muller, a foremost ethnologist and philologist, declares that all our languages, in spite of their diversities, must have originated in one common source. (See Saphir, "Divine Unity," p. 206; Dawson, "Origin of the World," p. 286; Guinness, "Divine Programme," p. 75.)

The second is that miracle of ethnological prophecy by Noah in Gen. 9:26, 27, in which we have foretold in a sublime epitome the three great divisions of the human race, and their ultimate historic destinies. The three great divisions, Hamitic, Shemitic, and Japhetic, are the three ethnic groups into which modern science has divided the human race. The facts of history have fulfilled what was foretold in Genesis four thousand years ago. The Hamitic nations, including the Chaldean, Babylonic, and Egyptian, have been degraded, profane, and sensual. The Shemitic have been the religious with the line of the coming Messiah. The Japhetic have been the enlarging, and the dominant races, including all the great world monarchies, both of the ancient and modern times, the Grecian, Roman, Gothic, Celtic, Teutonic, British and American, and by recent investigation and discovery, the races of India, China, and Japan. Thus Ham lost all empire centuries ago; Shem and his race acquired it ethically and spiritually through the Prophet, Priest and King, the Messiah; while Japheth, in world-embracing enlargement and imperial supremacy, has stood for industrial, commercial, and political dominion.

The third is the glorious promise given to Abraham, the man to whom the God of glory appeared and in whose seed, personal and incarnate, the whole world was to be blessed. Abraham's personality is the explanation of the monotheism of the three greatest religions in the world. He stands out in majestic proportion, as Max Muller says, as a figure, second only to One in the whole world's history. Apart from that

promise the miraculous history of the Hebrew race is inexplicable. In him centers, and on him hangs, the central fact of the whole of the Old Testament, the promise of the Saviour and His glorious salvation. (Gen. 11:3; 22:18; Gal. 3:8-16.)

In an age, therefore, when the critics are waxing bold in claiming settledness for the assured results of their hypothetic eccentricities, Christians should wax bolder in contending earnestly for the assured results of the revelation in the opening chapters of Genesis.

The attempt of modernism to save the supernatural in the second part of the Bible by mythicalizing the supernatural in the first part, is as unwise as it is fatal. Instead of lowering the dominant of faith amidst the chorus of doubt, and admitting that a chapter is doubtful because some *doctrinaire* has questioned it, or a doctrine is less authentic because somebody has floated an unverifiable hypothesis, it would be better to take our stand with such men as Romanes, Lord Kelvin, Virchow, and Liebig, in their ideas of a Creative Power, and to side with Cuvier, the eminent French scientist, who said that Moses, while brought up in all the science of Egypt, was superior to his age, and has left us a cosmogony, the exactitude of which verifies itself every day in a reasonable manner; with Sir William Dawson, the eminent Canadian scientist, who declared that Scripture in all its details contradicts no received result of science, but anticipates many of its discoveries; with Professor Dana, the eminent American scientist, who said, after examining the first chapters of Genesis as a geologist, "I find it to be in perfect accord with known science"; or, best of all, with Him who said, "Had you believed Moses, you would have believed Me, for he wrote of Me. But if you believe not his writings, how shall you believe My words?" (John 5:45, 46.)

CHAPTER VII

THE KNOWLEDGE OF GOD

BY REV. DAVID JAMES BURRELL, D. D., LL. D.,
MINISTER OF THE MARBLE COLLEGIATE CHURCH, NEW YORK CITY

The man who does not know God has not begun to live. He may eat and drink, make merry, accumulate a fortune or wear a crown; but he has not entered into that better life of high hopes and noble purposes and aspirations which make us worthy of our Divine birthright. For "this is life enternal, to know God."

To put ourselves into just relations with God is literally a matter of life or death. All the ologies are worth mastering but THEOLOGY is indispensable. We must know God.

But where is He? "Oh, that I knew where I might find Him! Behold, I go forward but He is not there, and backward but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand so that I cannot see Him!" The horizons recede as we approach them, and the darkness thickens as we grope like blind men feeling their way along the wall.

There are three roads which are vainly trodden by multitudes who pursue this holy quest. Each of them is marked, "This way to God"; and each of them is a *cul de sac* or blind alley, which leaves the soul still groping and crying, "Oh, that I knew where I might find Him!"

The first of these paths is Intuition.

There are no natural atheists. All are born with an indwelling sense of God. We do not enter on conscious life like the inferior orders; but "trailing clouds of glory do we come from God who is our home". In regions of darkest paganism there are traces of two innate convictions; namely,

a Divine birth and a sinful alienation. Hence the universal spirit of unrest so pathetically expressed by Augustine: "We came forth from God, and we shall be homesick until we return to Him."

No doubt there have been some who, with no light but that which shines along the pathway of Intuition, have made the acquaintance of God; but the vast multitude have simply arrived at idolatry. They have made unto themselves gods "after the similitude of a man"; gods, like the Brocken of the Harz mountains, projected on the skies. An idol is a man-made god. It may be carved out of wood or conjured out of the gray matter of the brain; but all gods, whencesoever they come, are idols, except the one true God.

The second pathway of the God-seekers is Reason.

Here we come upon the philosophers and those who travel with them. This also leads to disappointment; as it is written, "The world by wisdom knew not God".

The golden age of philosophy in Greece followed close on the decay of the Pantheon. It was when the people had lost confidence in their idols and the cry was heard, "Great Pan is dead!" that the Groves and Gardens and Painted Porches arose on the banks of the Ilyssus. The thoughtful men who assumed the name *philosophoi,* that is, "lovers of wisdom", were all seekers after God. The Stoics, Epicureans, Cynics and Peripatetics all hoped to discover Him by the light of reason. How vain the quest!

When Simonides was asked for a definition of God, he required some weeks for meditation and then answered, "The more I think of Him, the more He is unknown!" The innumerable gods and altars of Athens had been laughed out of court; and the results of philosophic inquiry were recorded on that other altar which succeeded them, "To the Unknown God".

The stock in trade of the philosophers of Athens was precisely that of the philosophers of our time. It consisted

substantially of four arguments, to wit: (A) *The ontological argument;* to the effect that the being of God is involved in the idea of God. This is good as far as it goes, but it falls vastly short of demonstration; and in any case it reaches no conclusion as to the character of God. (B) *The cosmological argument,* which reasons from effect to cause and expresses itself in the epigram *ex nihilo nihil fit;* "out of nothing nothing comes". This is equally inconclusive, since the necessary Somewhat to which it leads is but the merest shade of the shadow of a god. (C) *The teleological argument,* which proceeds from design to a designer; carrying with it a strong presumption as to infinite wisdom but taking little or no cognizance of the moral nature of God. (D) And *the anthropological argument,* which infers the moral nature of God from the moral nature of man. This goes further than the others; nevertheless it is so far from being final proof in the mathematical sense that one may reasonably question whether any truth-seeker was ever really convinced by it.

These are the arguments which have been used by philosophers from time immemorial; and little has been added in the process of the passing years. The result, as a whole, is melancholy failure. The world by its wisdom, that is by the exercise of its unaided reason, has simply reached Agnosticism; it has not "found out God".

Not to those who deem them themselves wise, but rather to the simple whose hearts are open Godward, comes the great revelation. It is one thing to know about God and quite another to know Him. John Hay knew all about President Lincoln from his boyhood up; little "Tad" had no such information, but he knew his father, knew him through and through. The eyes of Faith see further than those of reason. Wherefore Jesus said, "Except ye become as a little child ye shall in no wise enter into the kingdom of God".

The third of the alluring pathways is that of the Five

Senses; that is, of Natural Science, which reaches its conclusions on the evidence of the physical senses.

This rules out faith, which is the sixth sense divinely given to men for the apprehension of spiritual truths. To undertake to solve any of the great problems which have to do with our spiritual life by the testimony of the finger tips is to have one's labor for one's pains; since, in the nature of the case, "spiritual things are spiritually discerned". To undertake to grasp a spiritual fact by the physical senses is as preposterous as it would be to insist on seeing with the ears or hearing with the eyes. Faith is not credulity, nor is it unsubstantial, nor is it believing without evidence. On the contrary, it is both substantial and evidential: only it is "the substance of things hoped for, the evidence of things not seen". To refuse to exercise this sixth sense or power of spiritual apprehension is to shut oneself out forever from the possibility of apprehending God or any of the great, intangible, but real truths which center in Him.

Yet we are constantly hearing, in certain quarters, of the importance of pursuing our theological studies "by the scientific method". With what result? "We have a world of facts", they say, "and from these facts, by the inductive process, we must arrive at our conclusions". It is like an example in Algebra: God is the unknown term; let this be expressed by "x": the problem then is to resolve "x" into known terms by the use of a multitude of seen and tangible facts. Can it be done? Go on and pursue your researches along the lines of evolution, until back of cosmos you come to chaos, and back of chaos to the nebula, and back of the nebula to the primordial germ; and that last infinitesimal atom will look up at you with the old question on its lips, as loud as ever and involving a problem as deep as when you began, "Whence came I?" What is your answer? God? Call it "God" if you please; in fact, however, it is simply an impersonal indefinable, inescapable something or other which, for lack of a better

term, is designated as a "First Cause", but which is infinitely far from what is meant by a personal God.

Well, then, shall the quest be given up? Is the universal thought of God merely an *ignis fatuus* leading the hopeful traveler into a realm of impenetrable mists and shadows? Or is there still some way of finding out God?

Yes, there is a fourth road by which we approach Him; and it is an highway cast up by the King Himself. It is called "Revelation", or the Unveiling.

There is an antecedent presumption in its favor; to wit, that if there is a God anywhere in the universe He would not leave us to grope our way hopelessly in the dark toward Him, but would somewhere, somehow, unveil Himself to us.

Well, here is a Book, which claims to be Revelation. Of all the books in the literature of the ages it is the only one that claims to have been divinely authorized and "written by holy men as they were moved by the Spirit of God".

It opens with the words, "In the beginning, God"; and proceeds to set forth the two great doctrines of Creation and Providence. It affirms, on the one hand, that everything in the universe has its origin in the creative power of God; and, on the other, that everything is sustained by the providence of God.

In these two doctrines we have the sum and substance of Bible truth. But this is not all. In between the doctrines of Creation and Providence there walks, through all the corridors of Holy Writ, a mysterious Figure who is the foregleam of another revelation further on. At the outset this Figure appears in the protevangel as the "Seed of Woman", who is to come in the fullness of time to "bruise the serpent's head". And He appears and re-appears, now in kingly guise, again as a man of sorrows and acquainted with grief, and again with a name written on His vesture, "Emmanuel", which being interpreted is "God with us".

This Book, claiming to be the written Word of God, makes

us acquainted with His being, personality and moral attributes; but it does not exhaust the theme. It leads us along a road, lighted by visions and prophecies, until it opens into another and clearer road; to wit, "The Incarnate Word of God".

And this fifth road, the Incarnation, is the way which all truth-seekers must pursue if they would finally arrive at a just and saving knowledge of God.

It is here that we meet Christ, bringing the message from the throne. He comes into our world with the express purpose of making God known to us; as it is written, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him".

He is called the Word, because He is the medium of communication between the Infinite and the finite; as it is written, "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us": that is to say, the Incarnation is the articulation of the speech of God.

In the Scriptures we have a letter from God; but in the Incarnation, we have the coming down of God to unveil Himself before us.

The soul of sinful man is like a child lost among strangers, wild-eyed, lips trembling, eyes searching vainly for a familiar face. Ah, here the mother comes! And the child is sobbing out its happiness on her breast. "Cuddle doon, my bairnie!" So is it when the sinner finds Christ; or shall we not rather say, when Christ, the seeking God, finds him?

If, then, we are ever to learn theology it must be as disciples, sitting in a docile attitude at the feet of Christ. He, as the incarnate Son, is our authoritative Teacher. What, therefore, has He to say about God?

As to His being, He has little or nothing to say; for the obvious reason that God's being is the substratum of Christ's entire doctrine, without which it would be as insignificant as a painted ship upon a painted ocean. Moreover, all His

teaching is postulated on the written Word, of which He said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." And the moment we turn from the Incarnate Word to the written Word, we come upon the saying, "In the beginning, God".

As to the moral attributes of God, the teaching of Jesus is indubitably clear. "God is a spirit", He says, "and they that worship Him must worship Him in spirit and in truth". It need scarcely be said that a spirit, though invisible and impalpable, is a real self-conscious personality. The communion of Jesus with this Spirit is that of one person with another. He does not speak to Law, not to Energy, nor to an indefinable "Something not ourselves that maketh for righteousness", but to One with whom He is on familiar terms. "The only begotten Son which is *in the bosom of the Father,* He hath declared Him".

As to Divine providence He speaks in no uncertain tone. The God whom He unveils is in and over all. Out on the hillsides He bids us "Consider the lilies, how they grow", and assures us that our Father, "who careth for them, will much more care for us". In pursuance of this fact He encourages us to pray, saying, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you". Oh, great heart of the Infinite, quick to respond to our every cry for help! The doctrine of prayer, as taught by Jesus, is simplicity itself. We are to run to God with our longings as children to their parents; "For if ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him".

As to the moral attributes of God the teaching of Jesus is not only clear but most emphatic; because at this point it touches vitally our eternal welfare. The Divine holiness is presented not so much as an attribute as the condition of God's being. It is the light emanating from His throne, of which Christ is the supreme manifestation, as He said, "I am the

light of the world"; and this light must ever be reflected in the life of His disciples, as He said, "Ye are the light of the world; let your light so shine before men that they may see your good works and glorify God". This holiness is not merely freedom from moral contamination; but such a sensitive aversion to sin as makes it impossible for God to look with complacency upon any creature who is defiled by it. Hence the appeal to the cultivation of a holy life; since "without holiness no man shall see God".

Out of this atmosphere of holiness proceed two attributes which, like opening arms, embrace the world. One of them is Justice, or regard for law. No teacher ever lived, not even Moses, who emphasized as deeply as did Jesus the integrity of the moral law. He defended not only the law itself but the penalties affixed to its violation. The Decalogue is not so severe an arraignment of sin as the Sermon on the Mount, which rings with the inviolability of law.

The other of the outstretched arms is Love. The fullness of Divine love is set forth in the words of Jesus: "When ye pray say, 'Our Father' ". It was wisely observed by Madame de Stael that if Jesus had never done anything in the world except to teach us "Our Father" He would have conferred an inestimable boon upon all the children of men. God's love is manifest in the unceasing gifts of His providence; but its crowning token is the grace of salvation: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life".

And the reconciliation between Love and Justice is found at the Cross. Here "mercy and truth are met together; righteousness and peace have kissed each other". As law is sacred and inviolable, its penalty must be inflicted; it must be inflicted either upon the malefactor or upon some competent substitute who shall volunteer to suffer for him. It is the only begotten Son who volunteers, saying, "Here am I, send Me!" The justice of God is shown in the suffering inflicted upon His only begot-

ten Son; and His love is correspondingly shown in the proffer of all the benefits of that vicarious suffering to every one on the sole condition of faith.

It pleased God to vindicate His supreme majesty before His ancient people in the controversy on Carmel. All day the pagan priests assembled at their altar cried, "O Baal, hear us": but there was no voice nor any that regarded. At evening the lone prophet of Jehovah stood beside his altar and calmly made his prayer, "O God of Israel, let it be known this day that Thou art God!" Was there any that regarded? Lo, yonder in the twilight sky a falling fleece of fire! In awe-struck silence the people saw it descending, lower and lower, until it touched the sacrifice and consumed it. The logic of the argument was irresistible: they cried with one accord, "Jehovah is the God!"

The antitype and parallel of that great controversy is at Calvary, where Christ, at once the ministering priest and the sacrifice upon the altar, made His last prayer with hands outstretched upon the cross; and the descending fire consumed Him as a whole burnt offering for the world's sin. The logic, here also, is unanswerable. In all the world there is no other gospel which adequately sets forth the Divine love. By the power of truth, by the triumph of righteousness, by the logic of events, by the philosophy of history, by the blood of the atonement, let the world answer, "Our God is the God of salvation; and there is none other beside Him!"

The failure of other religions and philosophies has been grotesquely pathetic. The irony of Elijah on Carmel is merely an echo of the Divine burst of laughter out of heaven in response to those who cry: "Let us break His band asunder and cast away His cords from us!" He that sitteth in the heavens shall laugh; the Lord shall have them in derision. The pantheons crumble and the priests die; one altar remains, to wit, the cross on Calvary. It is the sole altar and supreme argument of the true God.

But every man must for himself make answer to that argument. Each for himself, must fight his way into the truth. It is like the grapple which Jacob had with an unseen antagonist at the brookside. As the night wore on he came to understand that Omnipotence had laid hold upon him. Then came a sudden wrench and Jacob fell, disabled. God had thrown him! He sank a helpless man, but, clinging still, cried, "I will not let Thee go except Thou bless me!" And thereupon the blessing was given, a blessing which God had waited through the weary years to bestow upon him: "Thy name shall be called no more Jacob, 'the Supplanter', but Israel; for as a prince hast thou prevailed with God". Then and there he received his guerdon of knighthood and entered into the higher life. At the close of that conflict the light of morning was glowing on the hills of Edom: how significant the words, "And the sun arose upon him!"

The new life had begun; the long quest was over; Jacob had found God. And he went his way limping on his shrunken thigh, to bear through all the after years the token of that struggle until he came to heaven's gate, at peace with God.

It is thus that every man finds God; in a close grapple that ends in self surrender, an utter yielding to the beneficent power of God.

So true life begins with knowing God. It begins when a man, oppressed by doubt and uncertainty, hears His voice saying, "Reach hither thy hand and thrust it into My side!" It begins when, standing under the cross, he realizes, as Luther did, "He died for me, for me!" Then the day breaks and the shadows flee away. Love conquers doubt, and the soul, beholding the unveiling of the Infinite in the passion of Christ, cries out, "My Lord and My God!"

CHAPTER VIII

"PREACH THE WORD"

BY THE LATE HOWARD CROSBY

One of the latest injunctions of the aged Paul, just before his martyrdom, was that to Timothy, which constitutes the text of my address, "Preach the Word." Thirty years of Christian experience, fifteen years of apostolic survey, and the inspiration of the Holy Ghost, all spoke in those words. It was a command from heaven itself, not to Timothy only, but to all who fill the office of evangelists or preachers in the New Testament Church. The order, thus succinctly given, is a condensation of all that Paul had said to Timothy or to the Church on the subject of preaching.

The sound or healthy doctrine on which he lays so much stress, and the avoidance of fables and the world's wisdom, are both included in this curt command. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, to fuse the two together, and to show that all religions have the same Divine element at their roots. This was seen in gnosticism, in the Alexandrian school of Clement and Origen, and in a score of heresies that sprang up within the later Church.

The distinctive character of Christianity has displeased the philosophic mind, and men have sought to explain away many of its features from the standpoint of the human consciousness and by an appeal to the teachings of nature. These efforts have certain marks in common. They diminish the heinousness of sin, they exaggerate the powers of man, and they suggest a uniformity of destiny. Sin is a defect, perhaps a disease. The defect can be supplied, the disease can be cured by human applications, the Divine help being valuable as encouragement to the human effort. High civilization and

moral reform are what man needs, and these can be obtained by the use of general principles common to our race, of which Christianity is only one of the forms.

It is natural and inevitable that, with this teaching, the written Word of God should be neglected, if not ignored. No one can study that Word and then use it for so broad and indiscriminating a purpose. No one can study that Word and then be contented with a superficial polish of society, and a universal brotherhood founded upon such a scheme. Paul saw this tendency in his own day, and he warns the Church earnestly against it. "Beware," is his language—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The evil principle is ever at work. Human nature is ever the same. The Church is always subject to the same efforts of human nature within itself to remove the foundations of grace and substitute the inventions of pride. Whether it appear in the form of hierarchical assumption, or in the character of rational inquiry and scientific research, the evil principle hides, mutilates, or contradicts the Holy Scripture. The Scriptures, as they are, with their Divine claim and their uncompromising teachings, it cannot endure, and the appeal to Scripture it counts as a mark of credulity and an exhibition of ignorance.

One of the saddest sights in the Church of Christ is the yielding to this spirit of pride on the part of the ordained preachers of the Word. Many modern Timothys use the pulpit for discourses on art and literature; others take the opportunity for the display of rhetoric and oratory; others proclaim an ethics of expediency; while still others seek only to tickle the ears of an audience that desires to be amused. In all this you look in vain for the Gospel. Plato or Aristotle, and in some cases Lucian, could have said it all. Churches are filled by appealing to carnal desires and aesthetic tastes. Brilliant oratory, scientific music, sensational topics

and fashionable pewholders, are the baits to lure people into the churches, and a church is called prosperous as these wretched devices succeed. The preacher delights to get himself into the newspaper and he accommodates his preaching to the newspaper level. Such churches will, of course, have worldly-minded officers and a worldly-minded membership, while godly souls either flee from them, or else mourn in secret, if they are not themselves chilled by the lack of Gospel heat.

It is directly against all this that the holy apostle utters his clarion cry down through the ages, "Preach the Word." What is the Word? It is not man's philosophy nor man's rhetoric. It is the Divine revelation. It is called the Word of God, because it is not of man. As God's it has both authority and power—authority to demand attention, and power to convert and save the soul. It is not to be pounded in man's mortar, nor run into man's mould. It is not to be twisted and fitted to man's preconceived ideas. It is not to be filtered through man's strainer, nor mixed with man's conceits. It is God's and *as* God's let no man dare add *to* it, or take *from* it, or alter it in any way. The Lord Jesus stands by His cross, where He offered up the sacrifice for sin, and points backward to the Old Testament, and forward to the New, as alike the Word of God. Of the former He cries, "Search the Scriptures"; of the latter He tells His apostles that the Paraclete would come and teach them all things, and they should bear witness. This Old and New Testament is one revelation of God—one Bible—one unerring rule of faith. God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fable tied up together. He has not left us to our weak and discordant reason, and thus made revelation superfluous. He has given His people a "sure word of prophecy" as the only reasonable guide for our weak reason and our sinful natures; and on this sure

Word is His Church built. The doctrines of grace have neither human origin nor human support. They are altogether Divine, and are received only by the soul that becomes partaker of the Divine nature. To go, therefore, to human philosophy or to man's inner consciousness for their confirmation or explanation, is to go to the sentenced criminal to understand the excellences of criminal law. The error of errors is the seeking for the truths of religion from man. It is but the adaptation of religion to the carnal heart. It is the essence of pride and rebellion against God. Thousands of tomes have been written by men who called themselves Christian scholars and Christian philosophers, which are but volumes of confusing metaphysics and specious rationalizing from the basis of natural experience, and which have undermined faith in the Word of God, and utterly perverted the Gospel of Christ. Students of Christian theology waste precious time in studying the works of these conceited thinkers, whose names are lauded as those of giants in the Church, while they are corrupting the pulpit and secularizing the pew.

It is a favorite charge of the advocates of this looseness that we are worshipping a Book. "Bibliolatry" is the formidable word that they cast at us. But we worship no book. We *do* worship God who sent the Book, and it is no true worship of God that slights the Book which He gives. If we honor God, we shall honor the Word He has sent, and we shall be jealous for that Word, that not one jot or one tittle of it be disturbed by the vagaries of dreamers or the impious hands of boasting critics. It is the Word of God, and, as such, we shall not allow, for a moment, the speculations, imaginings, and guesses of men, ever so learned, to weigh a feather's weight against it. They have been convicted over and over again of grossest fallacies in their hot endeavor to detract from the influence of the holy Word, and their criticisms have returned upon themselves to their confusion. What gross absurdities have been promulgated

by these learned enemies of Revelation! Myth, romance, the fiction of poetry, a patchwork of traditions, contradictory records, pious fraud, these are some of the labels that the strutting pride of man has affixed to the books of the Bible, while not one of his sneers has been sustained in the light of honest criticism. No scientific truth has been found opposed, and no historic truth misstated, in all the sacred writings, from Moses to John. The most microscopic investigations have been made by the most eager and learned enemies of the truth in order to find some inaccuracy, but not one has been discovered, except those necessarily resulting from the process of transcription, and those imaginary ones which are perfectly resolvable by ordinary common sense. Apply these tests to the Vedas, the Avesta, or the Koran, and the contrast is overwhelming. These fairly bristle with error and falsehood, but the Bible comes out from the crucible without spot, as the pure Word of God. Men just as learned as the inimical critics, and just as thorough in their investigation, men known and revered in the world of letters, have accepted the Bible, the whole Bible, as the inerrant truth of God. If the verdict of the inimical critics can be thus set aside in an equally learned court, the result shows that their learning goes for nothing in the matter.

But far above all this testimony to the letter is the witness of millions who have found the joy unutterable and the peace which passeth all understanding in the sacred Volume, and who are drawn to it as a child is drawn to its father, without question regarding his worth and authority. They never suppose (and the position is a right one) that the fountain that refreshes their soul is defective or corrupt, but they value its every drop as a gift of the Divine grace. They go constantly to its blessed waters and always derive strength from the draught. To such the carping critics are as unworthy of regard as those who would argue against the sunshine. The knowledge of the heart is a profounder thing

than the knowledge of the head, and, in the Spirit-led disciple, can correct and rebuke the errors of the latter. Now, it is this holy Word, thus spotless and thus powerful for righteousness and comfort, that the Christian preacher is to preach. *The preacher is a proclaimer, a herald, not a college professor or an originator of theories.* He has the Word given him, and *that* he is to proclaim. He is not to draw from the wells of human philosophy, but from the stream that flows directly from the throne of God. He is to tell the people what God has said. He is to hide himself behind his message, and to receive it equally with those he addresses. *Nor is the preacher the mouthpiece of a Church to issue ecclesiastical decrees and fulminate ecclesiastical censures.* This is as far from preaching the Word as the other. As a herald of Christ, while there is nothing before him but human hearts and consciences to appeal to, there is nothing behind him but the revealed Word of God to utter and enforce. All Church commands laid upon him as to his preaching are as nothing except as they are conformed to that Word. He is responsible as a herald to God and not to the Church. He is God's herald and not the Church's. The same reason that forbids him from making the people's approbation the guide to his preaching will forbid him from making Church authority the guide. He will be happy to please both people and authorities, but he cannot make that pleasing a criterion or standard. His duty is above all that. His allegiance is higher.

IN THUS LIMITING HIMSELF TO THE PREACHING OF GOD'S WORD, THE PREACHER IS NOT CIRCUMSCRIBING HIS POWER, BUT ENLARGING IT. By the jealous use of that Word alone he will accomplish far more for the kingdom of Christ and the salvation of men than by mixing human expedients with the Word. Human expedients are very specious and attractive, and, alas! many preachers betake themselves to them. They think they will attract the multitude and fill up the pews

and produce a larger rental; and so they may, but these are not the objects for which the Lord sent out His heralds. Success is not to be reckoned by full houses and popular applause, but by convicted and converted hearts, and by the strengthening of the faith and piety of God's people. A holier life, a more pronounced separation from the world, a stainless integrity in business pursuits, a Christly devotion to the interests of others, a more thorough knowledge of the Word—these are the true signs of success which the preacher may justly seek, even though he wear homespun and his people meet in a barn. These are the glorious results which the consecrated soul will pray for, and in them he will rejoice with a purer, holier joy than that which comes from numbers, wealth, or popular admiration.

IF THE PREACHER PREACHES THE WORD ONLY, THEN HE WILL TEACH HIS PEOPLE TO HANDLE THE WORD—to follow him in his reading and expounding—to study over the Scripture lesson at home, and to pray its blessed truths into their souls. A people will, in this way, become mighty in the Scriptures; and he who is mighty in the Scriptures is a mighty power for Christ and salvation, and in his own soul will have a full experience of the power of Divine truth, deriving it directly from its source, and proving how the entrance of God's Word giveth light.

STILL AGAIN, IF THE PREACHER PREACH THE WORD ONLY, HE WILL HIMSELF BE A DILIGENT STUDENT OF THE WORD. He will bathe in God's revelation and be permeated by it; and so be proof against all the shafts of ignorance and conceit. He will become familiar with every detail of the sacred history, chronology, ethnology, geography, prophecy, precept, and doctrine, and will take nothing at second hand. He will not go to Pope or Council, nor to Calvin or Schleiermacher, to know what to preach, but his delight will be in the law of the Lord, and in His law will he meditate day and night.

It is a lamentable fact, that in too many of our seminaries where preachers are prepared for their work, the Word of God is not taught, but in its stead the philosophic schemes of so-called "fathers" and great divines are given as the basis of doctrinal belief. It is true, that these schemes are brought to the Scripture for support, and texts are quoted in their defence. It is true also that some of these schemes are consonant with Scripture more or less. But, with these admissions, the mistake still exists, that the Word of God plays a secondary part in the instruction. It is not taught; that is, it is not made the authoritative text-book. It is even sometimes introduced as a subject for criticism, and men like Reuss and Robertson Smith are brought in as the critical guides or, at least, helpers. As if a school of the prophets was intended to examine the credentials of God's Word, and not to take it humbly and gratefully for personal use and for use before the people.

Some theological schools might without exaggeration be called "schools for turning believers into doubters." The excuse, that men who are going to be preachers should know all that is said against the credibility, genuineness, and authenticity of the Scriptures, is a flimsy one. If that were the object, these objections would be considered only by way of parenthesis, and the overwhelming evidence of the Scriptures would be the main current of thought; but this is not the way it is done. On the contrary, the objections are magnified, and their authors are commended to the students for their perusal, and the hint is often thrown out that conservative views of the inspiration of God's Word are antiquated, obsolete, and marks of ignorance. We have thus, in the very places where, most of all, we should expect to see the profoundest reverence for God's Word, and its faithful study for the understanding of the Divine will, the machinery for undermining the doctrine of Scripture inspiration and authority, on which all Christian truth rests, and that,

too, in the young minds which are being prepared to become Christ's preachers to a sinful and dying world. It is a most painful thought, and it becomes the Church of Jesus Christ to arise to a sense of the evil, and to correct it before the whole Church is poisoned by this insidious influence.

We wish our young Timothys to go out to their work with the one controlling desire to put God's Word before the people and to avoid questions and strifes of words which do not minister to godly edifying, knowing that the power to convert and edify is not the wisdom of man, but the power of God.

In these days when so much is made of science, let them leave science alone. All the knowledge of the material world, which science deals in, has nothing to do with the soul's salvation. That is in a different sphere altogether. While it is in accordance with propriety that a preacher should have a general acquaintance with life and things about him, which would include the main principles of natural science (which is simply to say that he ought to be an educated man), yet it is not through material science that he is to teach heavenly truths, nor is he to waste his time on protoplasm, bathybius, and natural selection, into which and like subjects Satan would gladly draw him, that he may not present the subjects of sin and the cross of Christ. If a preacher illustrate Scripture doctrine from facts in the natural world, it is well. He follows the Master's example. But if he puts the natural world in its scientific aspects forward as the text of his discourse, he is using a Bible of a very weak and uncertain sort, and of which he knows very little, and he is making the Word of God subordinate to his own inferences and guesses from nature. Science and religion are too often spoken of as if they occupied the same plane. Both those who say they are antagonistic, and those who say they are at one, equally talk of the two as on a level. You might as well talk of bread-baking and religion as if they were co-ordinates.

Of course there is a connection between science and religion. So there is between bread-baking and religion. The scientific man ought to be religious. So ought the bread-baker. Science can furnish examples of God's wonders in nature. So can bread-baking. But such connections cannot put the subjects on the same level.

Science is merely the study of matter, an examination into natural sequences; but what has that to do with man's immortal soul, and the Word of God to that soul? Who dares to bring the latter down to the level of the former? What has the analysis of any body and its division into carbon, oxygen, and hydrogen to do with my eternal relation to God as a responsible and sinful being? Why mingle things so utterly diverse? And yet this babble about science and religion (where science is always ever put first) is heard *ad nauseam* from those who are commissioned to preach the Word. Is this Paul's way? Is this John's way? Is this Christ's way? Then why should it be the way of our modern Timothys? Science at its utmost reach can never touch the sphere of the soul's pressing wants. All its truths together can make no impression on a guilty conscience needing the Divine pardon. Nature is as dumb as any of its own stones in the matter of the soul's salvation. Then why meddle with it in the pulpit? Why bow to it as a teacher? Why be guilty of the blasphemy of putting it on a level with the Word of God?

It is as preachers depart from that Word that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in His own way and by His own means. The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering!

CHAPTER IX

MORMONISM: ITS ORIGIN, CHARACTERISTICS, AND DOCTRINES

BY REV. R. G. MCNIECE, D. D.,
FOR TWENTY YEARS PRIOR TO 1897, PASTOR OF FIRST PRESBYTERIAN CHURCH, SALT LAKE CITY, UTAH

The writer has lived in Salt Lake City, the official headquarters of Mormonism, for over thirty years, and he has improved the opportunity to secure a complete understanding of the system. In the great Tabernacle in Salt Lake City, during a whole generation, he has heard Mormonism expounded and defended, again and again, by its chief officials—by President Brigham Young, and President John Taylor, and their successors, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. In various Mormon meeting-houses, also, from Idaho to Arizona, he has heard the system set forth by many of its chief apostles, bishops, and elders.

Furthermore, the writer has diligently studied the chief official books of Mormonism, especially the "Book of Mormon", the "Doctrine and Covenants", the "Pearl of Great Price", and, supplementing these, the Mormon Catechism, Elder Robert's "New Witness for God", Professor Talmage's "Lectures on the Articles of Faith", the works of Apostle Orson Pratt, Lucy Smith's "History of the Prophet Joseph", and the Autobiography of Joseph Smith. And besides he has read a great mass of pamphlets and articles by Mormon officials. The standpoint of the writer is that of friendly sympathy and good-will toward the men and women among the common people in the Mormon ranks, whose sincerity he has no desire to call in question. But since Mormonism keeps from 1,500 to 2,000 missionaries scattered up and down the country, propagating this most erroneous and harmful sys-

tem, organizing Mormon meetings, and separating families, in the Eastern, Middle, Southern and Northwestern States, patriotic and Christian people everywhere need to have a clear idea of what Mormonism really is, and the shameful way in which it dishonors the Bible and the Christian religion, so that they can help to protect their own communities from the curse. And it is impossible to understand its character, without understanding its origin, so let us consider that first.

THE ORIGIN OF THE MORMON SYSTEM

1. *As an organization,* it is only eighty-two years old, going back to April, 1830. About this time, or a few months before, the Book of Mormon was published; and on April 6th, 1830, the Mormon Church was organized with six members, in Fayette, Seneca County, New York. Notwithstanding the long-continued effort to surround this origin with great mystery, and various spectacular fireworks from heaven, as manipulated by Joseph Smith, there is no mystery about it. The period of eighty-two years is not long enough to take us back to the region of mystery.

2. *The two main sources of its origin:* The *first* source is a group of three designing men, who put their profane wits together to palm off on various communities in New York, Pennsylvania and Ohio, this crude, bogus, man-made system under the garb of Christian phraseology, in order to deceive the unthinking.

People in general think of Joseph Smith as the one man above all others who originated the Mormon System. But the facts are solid against such a proposition. Smith was ignorant and illiterate, hardly able to read until after he was a grown man. He knew practically nothing about the Bible, according to his mother's statement, and there is no substantial evidence in his life and conduct that he ever had any religion in his heart.

A religious man, however erratic he might be, who had

been trained in the Bible and in theology, was needed to give the bogus system some kind of religious setting. The only man connected with the scheme from its very beginning, long before the public organization, who had any such qualifications, was the Rev. Sidney Rigdon. About 1819, when 26 years of age, he was licensed to preach as a Baptist minister, and in 1821 became pastor of a small Baptist church in Pittsburg.

He was an interesting speaker, but very erratic, and constantly presenting all sorts of wild and startling theories which unsettled the people. In 1824 he was deposed from the Baptist denomination because he was unwilling to work in harmony with its leaders. About two years later, he became a minister of the Campbellite denomination, and came under the powerful influence of that strong man, Alexander Campbell, who thoroughly indoctrinated him in all the doctrines and views peculiar at that time to the denomination. But Rigdon quarreled with Campbell, and argued if the latter could secure fame and authority for himself by organizing a new church, then he, Rigdon, could secure still greater fame and authority by giving to the world both a new revelation and a new religion, through the Book of Mormon.

The two unprincipled men who assisted Rigdon in working out this scheme were Parley P. Pratt, who afterwards became one of the twelve apostles, and Joseph Smith. Pratt furnished the mental and moral audacity necessary to propagate such a dishonest scheme, and Joseph Smith furnished the avaricious cunning, which enabled him to so commercialize the whole affair that the great bulk of the financial profit and of the ecclesiastical power fell into his hands. He occupied a subordinate place only until Rigdon could put the spurious Book of Mormon into its present shape. But just as soon as the church was organized, Joseph Smith seized the reins of power, rode rough-shod over everything and everybody that stood in his way, and did not lay down the power until his death in June, 1844.

The kind of man Pratt was is illustrated by the fact that he lost his life in 1857 near Fort Gibson, Arkansas, at the muzzle of a shot-gun in the hands of an enraged husband, whose wife Pratt had induced to desert her home and her children, and go with him to Utah as one of his plural wives.

These three unprincipled men were the fabricators of the Mormon system.

THE CHARACTERISTICS OF MORMONISM, WHICH MAKE IT WHAT IT IS

1. *It is a strongly anti-American system.* By that is meant that it flatly contradicts the fundamental principles of our free, representative government, by insisting that priesthood government in civil affairs is the only rightful government in this country, or any country. Apostle Orson Pratt, speaking for the Mormon Church, thus lays down the law:

"The kingdom of God [by which he means the Mormon priesthood] is an order of government established by Divine authority. . . . All other governments are illegal and unauthorized. . . . Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God". (Orson Pratt's Works, p. 41.)

Nothing is left undone to magnify the power and authority of the priesthood, and the people are instructed that to disobey the priesthood is the same as disobeying God. One of the official books of the church thus sets forth this extravagant and blasphemous claim: "Men who hold the priesthood possess Divine authority thus to act for God; and by possessing part of God's power, they are in reality part of God; . . . and those who reject it, reject God, even the power of God". ("New Witness for God," p. 187.)

This tyrannical priesthood dictates and controls all the affairs of the people in the average Mormon community.

2. *The Mormon System is thoroughly anti-Christian.* While appropriating to itself Christian phraseology, and New Testament names and forms, it perverts or denies every fundamental doctrine of the Christian religion. It not only denies but ridicules the Christian doctrine of the spirituality of God, and teaches the people that He is a big man like Brigham Young. For Mormonism teaches that Adam is the god of this world. It denies that Christ's atonement has anything to do with our sins, but only with the sins of Adam. To get rid of our sins, we must work out our salvation through the teachings, and forms, and ordinances of the Mormon Church, with its multiplied baptisms for the dead.

3. *Mormonism is a deliberate counterfeit of the Christian religion, intended to deceive the ignorant.* It calls itself, "The Church of Jesus Christ", a name to which it can lay no claim. The term "Church" is a Christian name and belongs alone to Christians—to those who are loyal to the Christian Church, to Jesus Christ as the Divine and only head of the Church, and to the Bible as the supreme and only revelation from God.

(1) Mormonism tries to palm off on the world a *counterfeit prophet* in the person of Joseph Smith. He had all the marks of a counterfeit or false prophet, and not one of the marks of a true prophet. In prophetic times, what were the marks of a true prophet? In the first place, he was a man of pure and upright life; he was noted for spirituality of mind, so that he could discern spiritual truth and teach it to others. He was loyal to God, everywhere and always, and he never made merchandise of his prophetic office. Joseph Smith was just the very opposite of this. Instead of living a pure and upright life, he was immoral and wicked, as we shall presently see. He had no spirituality whatever, and he constantly made merchandise of his pretended prophetic position, so that it secured for him houses and lands, and valuable corner-lots and lucra-

tive offices, such as the office of mayor, municipal magistrate, municipal judge, lieutenant-general of the Nauvoo Legion, and the nomination to be president.

The Mormon people have allowed themselves to be grievously deceived by his Autobiography, written in 1838. He tries to make out that when he was fifteen, he was a pious, praying youth, greatly concerned about religion, and especially troubled because there were so many religious sects, he could not tell which one to join.

Now let us see what Joseph Smith's immediate neighbors have to say about his character. There is no lack of evidence. Joseph Smith's father and mother, with the other children, removed from Vermont to Palmyra, Ontario County, New York, in the summer of 1815. They were fortune-tellers, dreamers, vision-seers. The father was a money-digger, and the son Joseph became famous all through that region as a money-digger. Young Joseph was about eleven years old at this time, having been born in Sharon, Vermont, Dec. 23, 1805. After two or three years they moved about three miles south to Manchester, where they lived up to 1830. Take first the testimony of Pomeroy Tucker, editor of the "Wayne Sentinel," at Palmyra, on whose press the first edition of the Book of Mormon was printed. Says Mr. Tucker: "At this period [from 1820 to 1830] in the life and career of Joseph Smith, Jr., or 'Joe Smith', as he was universally named, and the Smith family, they were popularly regarded as an illiterate, whisky-drinking, irreligious race of people; the first named, the chief subject of this biography, being unanimously voted the laziest and most worthless of the generation. . . . He could utter the most palpable exaggeration, or marvelous absurdity, with the utmost apparent gravity". ("Origin, Rise and Progress of Mormonism", p. 16.)

In 1833 sixty-two residents of Palmyra made affidavit, over their own signatures, to the following statements:

"We, the undersigned, have been acquainted with the Smith

family for a number of years while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. . . . Joseph Smith, Sr., and his son Joseph, were, in particular, considered entirely destitute of moral character and addicted to vicious habits". There is much more evidence of a similar character.

(2) Mormonism tries to palm off on the world a *counterfeit Bible,* which it calls the "Book of Mormon" and sets forth as a revelation from God, putting it on the same level with our own Christian Bible, placing the two side by side in the Mormon pulpit. Now the Book of Mormon is simply a poor and weak imitation of our English Bible—a lifeless counterfeit. Where did the Book of Mormon come from?

Let all that absurd, fictitious yarn of Joseph Smith, about an angel disclosing to him the box hidden in the hill of Cumorah, New York, on whose golden plates, in the reformed Egyptian language, was contained the material out of which he translated the Book of Mormon—let all that be cut out as having not a particle of foundation. There was no angel. *The only plates Joseph Smith ever dug out of the hill of Cumorah, or any other hill, were put there by himself or by one of his agents.* While the literature in regard to the origin of the Book of Mormon is quite voluminous, the real facts about its origin can be stated in small compass. In 1808-09 the Rev. Solomon Spaulding settled down as a citizen in the town of Conneaut, in northeastern Ohio. He was a man of education, having graduated from Dartmouth College in New Hampshire in 1785. He studied theology, and for a number of years was a minister of one of the Christian denominations in western New York. He had given up preaching, and had settled down in Conneaut as a business man, seeking to establish an iron foundry.

Being fond of Bible literature and religious romance and archaeology, he became interested in the many Indian mounds

in that region, and especially in their builders. This led him to plan a religious romance, in which he brought a colony of the Lost Tribes from Jersualem into this country, where they developed into two nations, the Nephites and the Lamanites, a purely imaginary people. The Book of Mormon, composed of fifteen different books, gives an account of their wanderings, hardships and battles. The records are alleged to have been written on plates of brass. These plates begin to jingle on the second page of the Book of Mormon, and they continue to jingle until they are finally sealed up and hidden away in the hill of Cumorah, near Palmyra, in 420 A. D.

Now there are ten intelligent witnesses, who stated over their affidavit in 1833, when the subject was fresh in mind, that about 1811-12, they heard Solomon Spaulding reading a religious story from the "Manuscript Found", trying to show that the American Indians are the descendants of the Lost Tribes. They remembered the quaint phraseology, and the queer names, Lehi, Nephi, Jarom, Moroni, and the rest. The expression, "and it came to pass", occurred so often, the boys nick-named Spaulding, "Old Come-to-Pass". When the Book of Mormon was published these witnesses identified at once the queer names and phraseology. When Esquire Wright heard the Book of Mormon read in Conneaut he exclaimed, " 'Old Come-to-Pass' has come to life again". These witnesses were John Spaulding, brother of Solomon, his wife Martha Spaulding, Henry Lake, business partner of Solomon Spaulding, John N. Miller, who worked for Spaulding, Aaron Wright, Oliver Smith, and Naham Howard, three of Spaulding's neighbors, and Artemas Cunningham, of Geauga County, who visited Spaulding in October, 1811, to collect a debt. Spaulding showed him a story he was writing about the lost tribes. Mr. Cunningham spent half the night listening to the story. When the Book of Mormon appeared he recognized that in outline it was the same thing that Spaulding had read to him. The two other witnesses are the widow

of Solomon Spaulding, and Mr. Joseph Miller, of Amity, Pa., where Spaulding died.

The evidence clearly shows *that the Book of Mormon grew out of Spaulding's story,* but the defenders of Mormonism lose their mental balance whenever this subject is mentioned, and they treat it dishonestly. They say: "We have *the* Spaulding manuscript in the Oberlin College Library, brought back from Honolulu in 1884 by President Fairchild, and there is no connection between it and the Book of Mormon". Certainly not. No person well informed about the history of Mormonism ever claimed that there is any connection. But why say, "We have *the* Spaulding Manuscript"? All that the facts warrant is, "There is *a* Spaulding manuscript in Oberlin", and the possession of that manuscript will afford no help to the defenders of Mormonism against the plagiarism of the book until they do one thing which they are unable to do; namely, establish a general negative, and show that this manuscript in Oberlin College Library is the only manuscript which Solomon Spaulding ever wrote. This can not be done, for there is conclusive evidence that he wrote three or four manuscripts, and one of them was the "Manuscript Found", which he read to his neighbors, and which formed the basis of the Book of Mormon. So when the champions of Mormonism say: "The Book of Mormon could not have grown out of the Spaulding manuscript, for that manuscript is in Oberlin, and there is no connection between it and the Book of Mormon", they take a dishonest position by falsely assuming that this is the only manuscript Spaulding wrote, whereas there is positive evidence that he wrote several manuscripts. The fact, therefore, is *established by abundant evidence* that the *Book of Mormon* is a *plagiarism* from *Spaulding's religious romance.*

[illegible]st when Rigdon, Pratt, and Smith first met and concocted the dishonest scheme of the buried plates is not altogether clear, probably about 1827. A strenuous attempt has been made to show that Rigdon and Pratt had no knowledge

of the Book of Mormon until its publication, and they go through the wretched farce of pretending to be converted to Mormonism after the Book of Mormon had been published, which they say they knew nothing about before, although evidence shows that they both had been in the scheme to publish it since 1827. What a set of deceivers!

The one important fact is the plagiarism of the Book of Mormon from the Spaulding romance, entitled "Manuscript Found". It is not specially important to know who edited the Spaulding story, and developed it into the present Book of Mormon. But all the evidence points to Sidney Rigdon, and *it points to no one else.* The evidence shows the following things: That a copy of the Spaulding manuscript was in the printing office of Patterson and Lambdin, in Pittsburg, for a good while after 1814; that Rigdon and Lambdin were on intimate terms from 1818 to the death of Lambdin in August, 1825; that more than two years before the publication of the Book of Mormon, Rigdon had spoken to several of his friends about the coming publication of a book from golden plates, which would produce a great religious revolution. During these two years Rigdon was preaching wild and startling doctrines, afterwards found in the Book of Mormon.

Any one familiar with the peculiar Campbellite doctrines of that time can not read far into the Book of Mormon without discovering that the author had been a Campbellite. His "speech bewrayeth" him in the employment of phraseology to which he had become accustomed while associated with the brethren of that denomination. Furthermore, the book is full of Rigdon's own peculiar views. He deserves credit, however, for making the Book of Mormon condemn polygamy, and for condemning it himself, which brought him into sharp conflict with both Joseph Smith and his successor, Brigham Young.

(3) Mormonism imposes upon the people a *counterfeit priesthood,* which it calls the "Melchisedek and Aaronic priesthood", although there never was any Melchisedek order of

priesthood. There was one man by that name, both a king and a priest, without predecessor or successor, and so chosen as a type of the priesthood of the Son of God. The Aaronic priesthood descended from father to son, in a marvelous way, for forty-five generations, until all priesthood was fulfilled in Jesus Christ. Since the one perfect sacrifice of Himself made by our great High Priest, Jesus Christ, any person who pretends to be a priest and claims the right to stand between us and God, is what our Saviour calls "a thief and a robber". What a bogus priesthood this pretended Mormon priesthood is! It has no more right to administer the Christian ordinances of baptism and the Lord's Supper, than any other group of unprincipled men who repudiate Jesus Christ as the Divine Head of the Church, and go through the blasphemous farce of electing themselves members of "the holy priesthood". And yet Mormons tremble at the dictates of this bogus priesthood, and fear to exercise the freedom of opinion which is their right. The 7th, 8th, 9th, and 10th Chapters of Hebrews give us Divine instruction as to the fact that all priesthood was forever fulfilled, and came to an end in Jesus Christ.

4. *Mormonism imposes upon the people a counterfeit group of apostles.*

It requires four things to make a true apostle:

First, He must have been acquainted with Jesus Christ before His crucifixion.

Second, He must have seen Christ after His resurrection from the dead.

Third, He must have received his commission as an apostle directly from Christ, as Divine Head of the Church.

Fourth, He must be able to work miracles to show that God sent him.

So that any group of men now who say they are apostles, are simply willful deceivers, and the truth is not in them.

THE DOCTRINES OF THE MORMON SYSTEM

All that has been said under the preceding division about

the characteristics of Mormonism, has been a setting forth of its false and anti-Scriptural teachings on the four important subjects of prophecy, revelation, Divine authority of the bogus priesthood, and the bogus apostles. The Mormon Church does not publish its peculiar teachings and beliefs. If it did, it would gain no more converts; it waits until its converts are thoroughly entrapped before its peculiar doctrines are disclosed. Its whole system is carried on, so far as new converts are concerned, by means of the most systematic deception. Its missionaries wear black frock coats and white cravats so that the people are deceived into supposing that they are Christian ministers.

In the Spring of 1844, when the Mormon Church was being severely condemned all over the country, John Wentworth, who was publishing a paper in Chicago, asked Joseph Smith to state what the Mormons believe. Smith and some of his associates put their heads together, and sent out thirteen articles as a summary of Mormon belief. It is simply another piece of deception, for these articles do not contain one doctrine peculiar to Mormonism, but are rather a summary of doctrines held by the Christian denominations. And yet they stand today as representing Mormon belief. When we come to test these articles by the official books of Mormonism, we find they are thoroughly deceiving. Let us take up the first six or seven of these pretended articles of belief, and see how misleading they are.

"ARTICLE 1. WE BELIEVE IN GOD THE ETERNAL FATHER, AND IN HIS SON JESUS CHRIST, AND IN THE HOLY GHOST."

1. By God the eternal Father, the Mormon officials mean Adam. (For convenience we will use the following abbreviations: B. of M. for Book of Mormon; D. & C. for Doctrine and Covenants; P. G. P. for Pearl of Great Price; Comp. for Compendium of Mormon Doctrine; Key, for Pratt's Key to Theol.; J. of D. for Journal of Discourses—volumes of Mormon Sermons; and M. C. for Mormon Catechism.) Brigham

Young taught that Adam was promoted to be the god of this world: "He (Adam) is our Father and our God, and the only God with whom we have to do". (J. of D., Vol. I, p. 50.)

2. This Adam-god is a polygamist. "When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him". (Brigham Young, J. of D., I, 50.)

3. The Mormon officials teach that those who build up large polygamous establishments on earth, will be promoted to be gods in the heavenly world, and will rule over kingdoms. Take this heathen teaching of Joseph Smith: "God Himself was once as we are now, and is an exalted Man [in other words, simply a big Mormon]. . . . And you have got to learn how to be gods yourselves, the same as all gods have done before you". (J. of D., VI, 4; Comp. 283.)

4. It will be seen that Mormonism believes in many gods. "Are there more gods than one? Yes, many". (Catechism.)

5. These gods continue to have children forever. "Each god, through his wife or wives, raises up a numerous family of sons and daughters, . . . for each father and mother will be in a condition to multiply forever and ever". (The Seer, 1, 37.) This is directly contrary to our Saviour's teaching in Mark 12:25: "For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven".

It seems incredible that such dishonoring heathenish views of God, the Almighty Creator and Governor of the world, should be held and propagated in Christian America, by an organization calling itself "The Church of Jesus Christ of Latter-Day Saints". Paul's statement in Rom. 1:21-24 seems verified in them.

6. They teach that the Holy Spirit is a kind of ethereal substance diffused through space. "The purest, most refined and subtle of all these substances (such as electricity, galvan-

ism, magnetism) . . . is that substance called the Holy Spirit". (Key, p. 39.)

How refreshing to turn to the Divine Word and read its convincing and authoritative teachings about God. We read in Gen. 1:1: "In the beginning God created the heaven and the earth"; in Deut. 6:4: "Hear, O Israel, the Lord our God is one Lord"; in Psa. 104:1: "O Lord my God, Thou art very great; Thou art clothed with honor and majesty"; in Isa. 45:5: "I am the Lord, and there is none else"; in John 4:24: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"; in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you". The Holy Spirit, then, is a Divine Person, and not an "ethereal substance".

"ARTICLE 2. WE BELIEVE THAT MEN WILL BE PUNISHED FOR THEIR OWN SINS, AND NOT FOR ADAM'S TRANSGRESSIONS."

But that is very different from holding that Adam did not transgress the law of God. Here is the teaching of the Mormon Catechism: "Was it necessary that Adam should partake of the forbidden fruit? Yes, unless he had done so, he would not have known good and evil here, neither could he have had mortal posterity".

"Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind would have been infinitely more happy if the Fall had not occurred? No, but we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness". (Catechism, Chapter 8.) What saith the Scriptures: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). "Wherefore as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord".

"ARTICLE 3. WE BELIEVE THAT THROUGH THE ATONEMENT OF JESUS CHRIST ALL MANKIND MAY BE SAVED, BY OBEDIENCE TO THE LAWS AND ORDINANCES OF THE GOSPEL".

1. That is, the bogus Mormon Gospel. According to the official teachings of Mormonism, who was Jesus Christ? The son of Adam-god and Mary. "The Father has begotten him in his own likeness. He was not begotten of the Holy Ghost. And who is the Father? He is the first of the human family". (Brigham Young, J. of D., I, 50.)

2. Christ is represented as having plural wives. "We say it was Jesus Christ who was married (at Cana to the Marys and Martha), whereby He could see His seed before He was crucified" (Apostle O. Hyde, Sermon).

"The atonement made by Jesus Christ brought about the resurrection from the dead, and restored life". (B. of M. Alma, 42:23.) "Redemption from personal sins can only be obtained through obedience to the requirements of the Gospel [Mormon ceremonies] and a life of good works".

"Will all the people be damned who are not Latter-Day Saints? Yes, and a great many of them except they repent speedily". (Brigham Young, J. of D., I, 339.) Our Saviour said: "For God sent not His Son into the world to condemn the world, but that through Him the world might be saved".

"ARTICLE 4. WE BELIEVE THAT THE FIRST PRINCIPLES AND ORDINANCES OF THE BIBLE ARE: First, Faith in the Lord Jesus Christ; Second. Repentance; Third, Baptism by Immersion for the Remission of Sins; Fourth, Laying on of Hands for the Gift of the Holy Ghost."

1. "The sectarian doctrine of justification by faith alone has exercised an influence for evil since the early days of Christianity". (Talmage's Articles of Faith, p. 120.) Paul says: "For ye are all the children of God by faith in Jesus Christ" (Gal. 3:26).

2. How to obtain the Holy Spirit: "There is a set mode by which this great gift (the Holy Spirit) is conferred upon

mankind . . . the laying on of hands by men who have themselves received it, and have been called of God and ordained to administer it". (That means the Mormon priesthood.) Our Saviour said: "How much more shall your Heavenly Father give the Holy Spirit to them who ask Him". The Holy Spirit, our Saviour teaches, is given in answer to prayer, and is not dependent on the priesthood of the Mormon Church, or any other church.

"ARTICLE 5. WE BELIEVE THAT A MAN MUST BE CALLED OF GOD BY PROPHECY, AND BY THE LAYING ON OF HANDS, BY THOSE WHO ARE IN AUTHORITY, TO PREACH THE GOSPEL AND ADMINISTER IN THE ORDINANCES THEREOF."

According to Mormonism, the only persons who have any right to administer the ordinances of Baptism and the Lord's Supper are the representatives of the Mormon priesthood. It unchurches all the Christian denominations, and impudently claims that the Mormon Church is the only true church; whereas it is not a church at all in the New Testament sense, and has no more authority than Dowie had, or Mrs. Eddy. Its priesthood is bogus in its origin and its authority. They are what our Saviour calls "thieves and robbers".

Paul says in Eph. 4:11, 12: "And He [Christ] gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

"ARTICLE 6. WE BELIEVE IN THE SAME ORGANIZATION THAT EXISTED IN THE PRIMITIVE CHURCH; NAMELY, APOSTLES, PROPHETS, PASTORS, TEACHERS, EVANGELISTS, ETC."

We have shown that it is impossible for men to be true apostles now. Nor is there any warrant in the New Testament for such bogus officials as the "First Presidency of the Church", with its two Counsellors, or for the "High Council", with its despotic methods.

The Mormon Church pronounces damnation upon Christian believers who receive baptism from the hands of Christian

ministers. "Any person who shall be so wicked as to receive a holy ordinance of the Gospel from the ministers of these apostate [Christian] churches, will be sent down to hell with them unless he repents of the unholy and impious act". (The Seer, Vols. 1 & 2, p. 255.) Our Saviour said to His disciples, and to all who should become His disciples to the end of time, in Matt. 28:19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".

"ARTICLE 7. WE BELIEVE IN THE GIFT OF TONGUES, PROPHECY, VISIONS, HEALING, INTERPRETATION OF TONGUES."

"ARTICLE 8. WE BELIEVE THE BIBLE TO BE THE WORD OF GOD, SO FAR AS IT IS CORRECTLY TRANSLATED; WE ALSO BELIEVE THE BOOK OF MORMON TO BE THE WORD OF GOD."

1. The priesthood can make additional Scriptures: "Wilford Woodruff is a prophet, . . . and he can make Scriptures as good as those in the Bible". (Apostle J. W. Taylor, Conference, Salt Lake, April 5, '97.) "The living oracles [pretended priestly revelations] are worth more to the Latter-Day Saints than all the Bibles". (Apostle M. W. Merrill, Conference, Salt Lake, Oct., '97.)

2. Paul tells us, on the other hand, in 2 Tim. 3:16, that all genuine Scripture "is given by inspiration of God".

The disgusting doctrine of plural marriage is omitted from these Articles of Faith. But it still stands in the Book of Doctrine and Covenants as a revelation from God to be observed under pain of eternal damnation. Yet as Mrs. Orson Pratt said: "This pretended revelation was simply a dishonest trick on the part of Joseph Smith to cloak over his own wicked and immoral life, and to keep the peace in his household". It will be seen that the Mormon people are required to accept the pretended revelation sanctioning plural marriage, on pain of eternal damnation, from the following quotation from this bogus revelation which still stands in their official book:

"For behold I reveal unto you a new and an everlasting

covenant; and if you abide not that covenant then are you damned: for no one can reject this covenant and be permitted to enter into My glory. . . . And again, as pertaining to the law of the Priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent; and if he espouse the second and they are virgins and have vowed to no other man, then he is justified; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong unto him; and they are given unto him; therefore is he justified." ("Doctrine and Covenants," chap. 132.)

Now, what is this but a depraved and cunning bribe to every kind of social immorality? And that has been its direct result for two generations, with the iniquity still going on.

It is difficult for any one to study this Mormon system as a whole, without coming to the conclusion that there is something in it beyond the power of man, something positively Satanic. And does it not seem to be a reproach on the Christian churches of this country that, after eighty years, such a system of downright heathenism should still hold the people of one of the great states of the West in absolute bondage, and through its hierarchical power, by means of colonization, be able to influence the election of senators and representatives in Congress from five other states? This latter fact makes it a national and not a local problem. The one important thing to be done is to double the Christian missionary forces in Utah, in order to bring deliverance to those who are in bondage.

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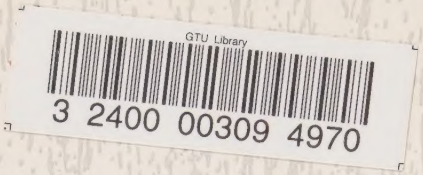

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